The Common Christian Responsibility Toward Areas of Rapid Social Change

A Study of the World Council of Churches • Progress Report 1955-1958

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The Common Christian Responsibility toward Areas of Rapid Social Change

1955 - 1958

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TABLE OF CONTENTS

PREFACE 1

PART I. ORIGIN AND DEVELOPMENT OF THE STUDY

1. Beginnings 3
2. The Problems for Study 4
3. The Direction of the Programme 5
4. The Structure of the Study 6
5. Finances 8
6. Publications 9
7. Relations with other World Council Studies and Activities 10
8. Relations with other Ecumenical Agencies 11

PART II. THE STUDY IN ASIA

A. INTRODUCTION 13

1. Study at the National Level 13
2. Regional Programme 14
3. Rapid Social Change in the Prapat Conference 15
4. Asian Staff Consultant 15

B. INDIA

1. Introduction 16
2. First Rapid Social Change Study Conference, Bombay, January 3-6, 1956 16
3. Bombay Follow-up Study Conferences 18
4. Publications 22
5. Plans for Completing the Study in India 24
6. A Christian Project for Economic Development and Technical Assistance in South India Villages . . . 24

C. INDONESIA

1. Development of the Study 25
2. Subjects for Study 26

D. JAPAN

1. Development of the Study 27
2. Content of the Study 27

E. OTHER ASIAN COUNTRIES 33

PART III. THE STUDY IN AFRICA

A. INTRODUCTION

1. Development of the Study in Africa 35
2. Preliminary Survey Visits: Selection of Areas 37
3. Africa Staff Consultant and Other Staff in Africa . . 38
4. The All-Africa Church Conference, Nigeria, 1958 . . . 38
5. Regional and All-Africa Conferences on Rapid Social Change 39

B. LIBERIA

1. The Nature of Rapid Social Change in Liberia 40
2. Organization of the Study 40

C. GHANA

1. Background of the Study 42
2. Report on the Study 43

D. CAMEROON

1. Origin and Organization of the Study 43
2. Content of the Programme 44

E. THE COPPERBELT OF NORTHERN RHODESIA

1. Background and Organization of the Copperbelt Study 45
2. Brief Report on Social Problems in the Copperbelt Today 46
3. Present Organization and Leadership of the Study . . 47

F. KENYA

1. Origin of the Study 48
2. Content of the Programme 49

G. UNION OF SOUTH AFRICA

1. Origin and Organization of the Study 50
2. Report of the Rosettenville Conference and Plans for the Future 51

PART IV. THE MIDDLE EAST

1. Introduction 53
2. Development of the Study - Staff Visits 53
3. Publications 54
4. Proposals for a Middle East Study Conference 54

PART V. LATIN AMERICA

1. Factors Influencing the Study 55
2. The Programme in Brazil 55
3. Staff Visit in Latin America - Programme in Other Areas 56
4. All Latin American Conferences of Churches 58
5. Bulletin on Church and Society 58

PART VI. PROGRAMME IN THE WEST

A. INTRODUCTION 59

B. EUROPE 61

C. THE UNITED STATES 64

D. AUSTRALIA AND NEW ZEALAND 65

PART VII. CONCLUSION: OBSERVATIONS ON SOME PROBLEMS OF THE STUDY 67

APPENDICES

I Report of the Working Committee of the Department on Church and Society to the Central Committee . . . 75
II Members of the Working Committee and Consultants for the RSC Study
III List of Project Papers for the RSC Study

PREFACE

The study on The Common Christian Responsibility Toward Areas of Rapid Social Change has developed into a complex and widespread programme through which we have tried to help our member churches come to grips with the extraordinary developments of society in Asia, Africa, and Latin America and with their implications for the West.

The Report of Section III of the Evanston Assembly described these developments and the responsibility of the Church as follows:

"The peoples of these countries (Asia, Africa and some parts of Latin America) have awakened to a new sense of fundamental human rights and justice and they are in revolt against enslaving political, economic, religious and social conditions. There is also the pressure to achieve changes rapidly ... In such circumstances the Church has the duty to point the way to responsible society and herself to follow it."

It is too early to present a full statement of Christian responsibilities concerning these fundamental questions as revealed in our study. The programme in many areas is not yet completed. The final reports from most areas have not yet been received. Only after the International Conference on Rapid Social Change next summer (1959) and the publication of the two study volumes the following year (1960) can we begin to indicate in any substantial way the implication of this project for the life and work of the churches.

However, it is not too early to begin the process of evaluation. The "field work" in the different areas is almost completed. At this stage it is possible to explain what has been accomplished through the organization and implementation of the study and to answer questions concerning the reactions of the churches: What problems have been encountered in setting this programme before the churches in various areas, and what has been their interest in an ecumenical project on this subject? What issues of rapid social change have especially attracted the attention of the churches? What methods have been developed which open new possibilities in ecumenical study programmes for the future? What has been the ecumenical impact of the study, and to what extent has it helped to draw new groups of Christians into the fellowship of the World Council? How can the World Council continue to hold the attention of its member churches on the issues of rapid social change, and what kind of follow-up programme seems to be required for this purpose?

Many of these questions can be answered only tentatively at this stage. This report is therefore a very preliminary statement of findings. It is very largely a report of work done, of the organization and administration of the programme developed during the three years since the study was authorized by the Central Committee in 1955. In the final section some attempt is made to evaluate what has been accomplished and to suggest some of the problems that have arisen in carrying it out.

The difficulties which have inevitably arisen in carrying on this study have actually added to its interest and challenge. Once again we have observed how, in the face of seemingly impossible situations of distrust and suspicion, the "ecumenical miracle" has been realized and a new way revealed to enable the Church to express its concern for the human situation. Through this study the World Council has helped to bring an ecumenical understanding and concern into new areas and to new groups of God's people.

This has not been accordingly, a project of concern only of the Division of Studies. It has been of interest to every World Council division and department and could not have been developed to its present stage without the advice and counsel of all our colleagues.

****

The first edition of this staff Progress Report was submitted to the enlarged Working Committee of the Department on Church and Society, meeting at Nyborg, Denmark, August 12-17, 1958. The Committee suggested amendments to the Report the most important of which have been incorporated in this revised edition. The Committee's own statement on the study and their recommendations for programme during 1958-1960 will be found in Appendix I.

Their statement together with the Progress Report was submitted to the Central Committee of the World Council at its 1958 meeting and approved.

PART I

ORIGIN AND DEVELOPMENT OF THE STUDY

1. Beginnings

The rapid social change study began officially when the Central Committee, meeting at Davos, Switzerland, in August 1955, received the report of the Working Committee of the Department on Church and Society on the plans for the project and authorized the Committee to proceed with it; but the actual beginnings of the study lie in the period before the Evanston Assembly. The survey on the Church and social questions made for Evanston indicated that an urgent problem for the churches was to relate their social thinking to the new situation in Asia and Africa. It is of historical interest to note that this concern had been stimulated by a paper written by Professor E. de Vries for the study conference in Lucknow, India, December 1952, the first of a series of contributions which he was to make to World Council thinking on social questions. These ultimately led to his present work as the chairman of the Department on Church and Society and to his becoming the leading spirit in the rapid social change study.

Many of the reports and statements of the Evanston Assembly focused upon the Christian responsibility in and for the areas of rapid social change. Five of the main platform addresses dealt with the issues confronting the Church in Asia and Africa. The reports on the Main Theme and from the sections on Evangelism, Intergroup Relations, and International Affairs called attention to the Christian involvement in the present situation in Asia and Africa. Section III on Social Questions devoted a third of its report to the particular problems of "Society in Asia, Africa and some parts of Latin America...". And the Message of the Assembly referred to the same subject in these words:

> "It is not enough that Christians should seek peace for themselves, They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your Church speak and act against such injustice?"

In the period immediately following Evanston there was careful consideration of plans for a study programme on the issues of rapid social change. In February 1955, the Executive Committee approved the proposal of the Division of Studies that high priority be given to this programme.

The present title, The Common Christian Responsibility Toward Areas of Rapid Social Change was preferred to the terminology of Evanston which spoke of "the economically under-developed countries". As has been indicated elsewhere, this change of emphasis was not accidental. "We have been concerned with rapid social change, a dynamic process already going on," Professor de Vries told the Central Committee at Davos.

To help secure reactions and comments on the idea of the study, a comprehensive questionnaire was prepared and circulated to two hundred persons around the world. It was divided into seven parts: 1) The problem of poverty; 2) The problem of community; 3) The problem of rural development; 4) The problem of industrial development; 5) The development of political institutions promoting fundamental social justice and freedom; 6) The problem of population pressure; 7) The problem of the impact of the West.

The questionnaire itself aroused interest in the study, and the replies furnished much useful information on what the churches were already doing in this field and on their interest in sharing in a larger World Council investigation.

In addition to the questionnaire, staff journeys to prepare for the study were made by Dr. Bilheimer to the United States to secure financial help, and by Mr. Abrecht to West Africa for six weeks of meeting with church leaders and laymen to examine possibilities for developing a programme in this very important area.

In July 1955 the Departmental Working Committee met to review these plans and to draw up an official description and statement of the scope and purpose of the study. This First Statement on the Common Christian Responsibility Toward Areas of Rapid Social Change, together with a plan of action outlined by the Working Committee, was received by the Central Committee, and on this basis the study programme was authorized.

2. The Problems for Study

The First Statement, was published in September 1955. It was primarily an outline of the fundamental issues in the study. The Working Committee at Davos deliberately phrased the issues for the study in rather general terms because "the processes of rapid social change are not only complex but vary from country to country". The Committee therefore recommended "four main fields of study and action by the World Council of Churches and by all churches and Christians":

a. Responsible citizenship.
b. Village and rural life.
c. Problems of urbanization.
d. The impact of foreign enterprise and international assistance.

In recommending these four topics the Working Committee did not intend to exclude all consideration of other issues and the first statement notably recognizes that there are other important topics: "the changing status of women, new parent-child relations, educational progress, the increased mobility of labour ... the pressures of growing population and ... racial tensions." Various regional projects have concentrated on some of these issues and the publications for the study ha provided information on the changing pattern of family life and the problem of growing world population.

Ten thousand copies of the English edition of this First Statement were distributed by the World Council, and it has been translated and re-

printed in German and French, with summaries in other languages.

The fourfold division of the study has been altered only slightly by its subsequent development, but after the first year it was evident that a fuller statement of the issues included under these four categories was needed. Accordingly, a 39 page Second Statement was prepared at an enlarged meeting of the Working Committee at Herrenalb, Germany, in July 1956, and published in October 1956.

This document has proved of great help. Nearly 10,000 copies of this statement have been distributed in English. In addition, it has been translated, and published in whole or in part, into German, French, Spanish, Japanese, and Arabic.

3. The Direction of the Programme

As a project of the Division of Studies, the rapid social change programme has been under the supervision of the Working Committee of the Department on Church and Society. To help administer this specialized and comprehensive programme, a number of consultants, both theologians and laymen, who are experts on the subject of rapid social change have been invited to participate in the work of the Committee. (A list of these consultants will be found in Appendix I.) This enlarged Working Committee has met in 1956 and 1958 to review the progress of the work and to make plans for the following periods.

The following staff were assigned to the project:

Mr. Paul Abrecht, Executive Secretary of the Department on Church and Society.

Mr. Daisuke Kitagawa, Special Assistant in the Department on Church and Society for the Rapid Social Change Study.

Mr. M. M. Thomas, Asia Staff Consultant (India).

Dr. John Karefa-Smart, Africa Staff Consultant (Sierra Leone), June 1, 1956, to May 1, 1957.

Dr. W.A. Visser 't Hooft, the General Secretary of the World Council and Dr. Robert S. Bilheimer, Associate General Secretary and Director of the Division of Studies have given much time and attention to the organization and development of the study.

Professor Egbert de Vries of Holland, the chairman of the Working Committee of the Department on Church and Society, has advised the staff on the development of the programme, and his leadership has been invaluable. His visits to Brazil, Japan, and South Africa have greatly stimulated the work in these countries. He and Mr. Denys Munby, the vice-chairman of the Working Committee, have met twice a year with the staff for consultation on the progress of the study and the preparation of new plans.

We are grateful also for the help of Mr. William Lesher, a Lutheran theological student from the United States, who contributed ten months (September 1956 to July 1957) as a voluntary staff worker.

Special Consultants have been recruited and assigned to projects in Africa and Latin America, and these are mentioned in the reports on specific regions.

Because of the implications of the study for the World Council's programme, a Staff Working Group representing the different divisions and departments was formed in the Geneva office to give advice and guidance from month to month in its development.

4. The Structure of the Study

The study has proceeded on three levels: international, regional and national.

a. The International Programme. This has entailed planning the overall development and strategy of the study, the initiation of regional and national study projects, and the coordination and support of these projects through a programme of visitation and publications. To conclude our work on this level, an international study conference on rapid social change is planned for two weeks in July 1959, the purpose of which will be to compare and evaluate the findings of the national and regional programmes, indicate the further responsibility of the World Council and its member churches in this area, and, point to the moral responsibilities of peoples, governments, and world agencies in supporting programmes of social and economic development. It is expected that 150 Christian laymen and theologians will attend this conference.

The international programme of the study will be completed with the publication in the summer of 1960 of two volumes, the first by Professor de Vries on the moral and ethical problems of social and economic development in areas of rapid social change, and the second by Mr. Abrecht, concentrating on the theological issues in rapid social change and the responsibilities of the churches.

b. The National Programme

(i) Areas of Rapid Social Change Chosen for Study: It has been emphasized from the beginning of the study that, in order to make it as real and helpful as possible, it should be undertaken in cooperation with the churches in particular areas of rapid social change. The limits of available resources and the experimental character of the project made it necessary to restrict the number of areas in which the study could be carried on with direct World Council staff and financial support.

Our final decisions were preceded by careful discussion of the religious, social, and economic considerations involved in arriving at a representative sample of the areas of rapid social change. The degree to which the Christian Church was already at work in particular areas and interested in participating in an ecumenical study on these problems was also taken into consideration. We thus arrived at the following list of countries or territories in which the study programme has been carried on:

Asia: India, Indonesia, and Japan.

Africa: Liberia, Ghana, French Cameroons, Copperbelt of Northern Rhodesia, Kenya, and the Union of South Africa.

Middle East: Egypt and Lebanon.

Latin America: Brazil and the River Plate countries.

In addition to those projects in Asia which received substantial World Council help, interested churches or Christian Councils in Pakistan, Malaya, Burma, and Ceylon have also set up study programmes on specific rapid social change themes.

A full report on the work undertaken in these areas will be found in the later sections of this report.

(ii) Programme in Western Countries: It is one of the premises of the study that the areas of rapid social change in Asia, Africa, and Latin America affect and are very much affected by economic and social development and policies in the West. The Second Statement declares: "The Christian concern with social change must be seen as a unity. While the main subject of study has been the fundamental changes in the non-Western world, the Western countries have been involved in view of their impact upon and contribution to the situation of rapid social change in Asia, Africa, and Latin America." This has been an important part of the work, and in the First Statement it was said that the second aim of the study was

> to enable Christians and churches in the West to understand their responsibilities in the evolution of healthy political institutions, the development of economic welfare, and the building of a new community life in the lands of Asia, Africa, and Latin America. This involves specifically understanding the economic implications of world community and the role of economic and technical aid from the West in the realization of social goals and spiritual values.

Investigations of this Western concern for areas of rapid social change have been organized by interested churches or Christian Councils in the United Kingdom, Holland, France, Germany, the United States, and New Zealand. A survey of their contributions is included in this report.

c. The Regional Programme To coordinate the programme in the different countries and to promote the exchange of information and ideas on the issues of rapid social change we have developed plans for regional meetings in Asia and Africa.

A consultation on the issues of rapid social change in Asia was held in March 1957 and a second All-Asian discussion will be held at a study conference convened in relation to the meeting of the East Asian Christian Conference to be held in May, 1959. Our staff consultant in Asia has responsibility for organizing these Asian regional meetings.

The All-Africa Church Conference at Ibadan in January 1958 provided an opportunity for regional consultation between leaders of the national study projects in Africa. During the early part of 1959 there is a proposal to hold two or three smaller regional (West Africa, East Africa and South Africa) in preparation for an All-Africa conference on Rapid Social Change in 1960. At the Working Committee meeting in Denmark, 1958, there will be detailed consideration of these regional programmes.

5. Finances

This study has been financed as a "project", outside the budget of the World Council of Churches and of the Department on Church and Society, as authorized by the Executive Committee. Expenses have been authorized only in so far as money was definitely available.

The expenditures for the study as supervised and approved by the Working Committee of the Department on Church and Society total $114,500. This has been divided into two parts:

expenses of international organization (staff, publications, travel, international meeting, etc.) ..... $59,000.

grants to specific countries or regions ..... 55,500.

Contributions to the budget of the study have been as follows:

Mr. John D. Rockefeller Jr. .....$100,000.

Disciples of Christ ..... 11,000.

Division of Inter-Church Aid ..... 2,500.

Private Gifts (unsolicited) ..... 1,000.

In addition, two special, designated gifts for particular studies have been received:

from the Phelps Stokes Fund, (for the studies in Liberia and Northern Rhodesia) ..... $25,000.

from the British Council of Churches' Interchurch Aid and Refugee Service and the Christian Council of Kenya, the salary and other expenses connected with the work of Mrs. Marion Forrester in the Kenya study programme.

Finally, it should be noted that a great number of churches in Asia, Africa, and Latin America, and many churches in the West through their Boards of Missions have supported the study financially by contributing to particular meetings or by the sending of participants.

The actual fund for the study has therefore amounted to over $145,000 while the total contributed, directly and indirectly, is esti-

mated at over $175,000. This also is indicative of the interest which the project has aroused.

It is a pleasure to express our gratitude for the generous support which the study has received.

6. Publications

In addition to the distribution of the two official Statements outlining the aims of the study, the 1955 plan of action advised the secretariat to assemble and distribute relevant and significant documents on the specific issues. The staff has given much time to fulfilling this request and there follows a brief summary of the publications issued:

a. Project Papers. This is the title of a series of documents or research papers on rapid social change which have been published for circulation to interested persons. Eighteen of these special study papers have been issued so far. (For a complete list of titles and authors see Appendix II.) This material, while intended primarily for those persons directly participating in the study programme in specific areas, has attracted much wider attention. Five hundred copies of each of the papers were regularly distributed. In addition, because of the growing demand for these study documents by church agencies and mission boards, reprints have been required and a total of more than 12,000 copies has been issued thus far in the study.

b. A booklet entitled Statements of the World Council of Churches on Social Questions. The rapid social change study has aroused a new interest in ecumenical social thinking, and we have published this collection of the official statements of the World Council on social questions to help explain the background for our present work. The first printing (November 1955) of 1,200 copies of this 72 page booklet quickly sold out and a new and revised edition of 2,000 copies was printed in November 1956.

c. Background Information. This mimeographed bulletin, issued quarterly by the Department on Church and Society, with a circulation of 1,500 has been increasingly used to highlight current issues in the rapid social change study.

d. The Bulletin of the Division of Studies. Almost every issue of this biannual publication during the last three years has contained statements or progress reports on the rapid social change study.

e. Ecumenical Review. In the period 1955-1958, articles on the churches and rapid social change appeared in this quarterly publication of the World Council, and the winter issue of 1956 was entirely devoted to the issues in the study.

f. Bulletin in Spanish on Rapid Social Change. In August 1958 the first number of a Spanish bulletin on church and society (Iglesia y Sociedad) is being published for readers in Latin America under the auspices of the Latin American Friends of the World Council, in cooperation with the WCC Department on Church and Society. It is planned to circul-

ate this about three times a year to some 400 subscribers in the Spanish-speaking areas of Latin America.

7. Relations with other World Council Studies and Activities

As indicated above, there has been a close relationship between this study and other phases of the World Council's programme. The theme of rapid social change has proved to be a real concern of other branches of the World Council. At the same time we have needed the help of other departments in dealing with special aspects of our programme. Consequently there is hardly a department or division which has not participated in the planning and execution of the study. The following is a brief statement of the interlocking association with other World Council agencies which has developed during these three years.

a. Department of Missionary Studies. The intensive study on The Life and Growth of the Younger Churches carried on by this department is very closely related to the rapid social change study. The two staffs have consulted together frequently, and in one area of Africa, the Copperbelt of Northern Rhodesia, the two investigations are being carried on simultaneously and cooperatively.

b. Commission of the Churches on International Affairs. There has been regular consultation between the CCIA and the rapid social change staff on problems of technical assistance and economic aid, and on the subject of population trends.

c. Division of Inter-Church Aid. In the course of developing its programme in Asia and Africa, this division has sought to relate its plans to the outcome of the rapid social change investigation. Several Inter-Church Aid consultations have discussed the kind of projects which should be developed in these countries in view of the problems of rapid social change. (See especially the Minutes of the January 1958 consultation on the Inter-Church Aid programme in Asia and Africa; also the statement on the Relationship of Inter-Church Aid and the Social Action of the Churches prepared at the annual consultation on Inter-Church Aid, Evian, France, June 1958.)

d. Department on the Cooperation of Men and Women in Church and Society. One of the important issues in the areas of rapid social change is the changing status of women and formation of new patterns of family life. This has been one of the important sub-themes of the study, and to secure help in thinking through these problems we have relied heavily on the experience and the current programme of the Department on Cooperation of Men and Women in Church and Society. Both departments have welcomed the benefits accruing from the exchange of ideas and information.

e. Department on the Laity. Many of the rapid social change studies are leading to a new understanding of the role of the laity, and in one area, as an outcome of the study, the churches have made plans for a lay-training institute. We expect that our contact with this department will be strengthened as a result of similar developments in other areas.

We have been in equally helpful contact with other departments, including those on evangelism and youth, and with the Ecumenical Institute.

8. Relations with other Ecumenical Agencies

The rapid social change study has also led to greater cooperation between the World Council and other ecumenical agencies, which have expressed keen interest in the purposes and findings of the study.

a. International Missionary Council. Members of the IMC staff have helped to introduce the study to Christian Councils and mission groups in Asia, Africa and Latin America and their cooperation has been of great importance for our work. Particularly in planning our programme in Africa we have benefited much from the advice and constant support of Dr. George Carpenter, the present acting General Secretary of the IMC.

b. World Alliance of YMCAs. The World Alliance has made extensive use of the rapid social change literature in its programme, and has asked to share in our study. In 1956 its Executive Committee asked its General Secretary "to consult with the National Movements prior to the next meeting of the (YMCA) international body to conduct an examination of their existing programmes for the development of a united, realistic approach to youth in the present world of rapid social change". The theme of the second meeting of the World Council of YMCAs at Kassel, Germany, in July 1957, was "YMCA Planning in a Changing Society", and the sourcebook for this meeting included considerable material drawn from our study.

c. World's Student Christian Federation. At the meeting of the General Committee of the WSCF in the summer of 1956 it was recommended that the Federation should launch a five-year programme of teaching and study (1958-63) on the theme, "The Life and Mission of the Church". A major segment of this programme will be concerned with "The Church and its Mission in a Time of Rapid Social Change", and this part of the programme is being planned in close collaboration between the leaders of the WSCF and the staff of the WCC study project. (For further information see the special issue of Federation News, No. 5, 1957, outlining the purpose and scope of the project.)

d. World Council of Christian Education and Sunday School Association.

This organization has also expressed keen interest in the rapid social change study, and the World Institute on Christian Education, to be held in Japan July 10th - August 1st, has selected as one of the four background issues, "Christian Education Facing a World of Rapid and Bewildering Change". They have prepared a study guide on this subject which is an original contribution to Christian concern for this problem.

PART II

THE STUDY IN ASIA

A. INTRODUCTION

The countries of East Asia constitute a crucially important area of rapid social change. They are the scene of revolutionary social developments which involve many difficult questions for the churches and missions at work in them. To understand the significance and the progress of our study in this region, it is only necessary to recall certain major aspects of the Asian situation:

- the tremendous efforts being made by all the great new nations of Asia to realize rapid economic development;

- the challenge of communism, the rapid progress of the People's Republic of China in industrial and technical development, and the fascination which this experiment has for many in Asia;

- the present pressure of population on material resources, and the expectation of further great expansion of population which makes necessary intensified efforts for industrialization and economic growth;

- the resurgence of the traditional religions of Asia, and the relation of such new expressions of traditional culture as the Pantja Sila to the movements for economic and political development;

- the desire of the Asian people to define and build an Asian solidarity;

- the increasing requirement laid upon Christians in Asia to fulfil their duty to their nation; the need for Christians in Asia to understand the possibilities of cooperation with non-Christians in social action and the basis on which this can be developed;

- the spiritual and moral problems involved in the increased tempo of technology, the breakup of old social patterns, especially as this relates to marriage and the family, and the possibility offered to Christians of helping to define and create new patterns.

Such issues as these have run throughout our study of rapid social change in Asia. They emphasize also the importance of an ecumenical study in these countries, and the need for all churches to help one another by sharing information and in developing common policies.

1. Study at the National Level

These developments in the new nations of Asia required us to have a number of national studies. Only in this way could our study do justice to the depth and the variation of the problems. As a result,

during these three years we have concentrated chiefly on national study projects in Asia.

Following the advice of the Working Committee and a number of consultants, three countries - India, Indonesia, and Japan - were proposed for national projects, and plans for a study programme were worked out in cooperation with the churches in these countries. At the same time churches in other Asian countries were invited to participate by making use of literature and staff visits. In this way Malaya, Burma, Pakistan, Ceylon, and the Philippines have had close contact with the programme. The following pages give a detailed account of this national work.

2. Regional Programme

The issues of rapid social change in Asia also require study at the regional level. The fundamental unity of the problems facing the Asian nations and the development of an Asian consciousness make it necessary for the churches of Asia to work together on their common problems. The development of a regional programme has inevitably proceeded more slowly, but some progress has been made in this direction also.

It was fortuitous for our study that the churches of East Asia had begun in 1955 to make plans for closer ties among themselves and had called for a meeting of the leaders of the Asian churches and the world ecumenical bodies at Prapat, Sumatra in March 1957. The National Council of Churches of Indonesia, in General Assembly in July 1956, asked the World Council "to make it possible for Christian political leaders in Southeast Asia to meet and consult together ... and ... if possible to have this consultation in connection with the conference at Prapat".

This request was referred to the Department on Church and Society. The Working Committee and the Central Committee, agreed that the WCC should cooperate with the National Council of Churches of Indonesia in sponsoring a Consultation on Social Questions prior to the Prapat conference of the Asian church representatives. The scope of the programme was broadened to include social and economic as well as political aspects of social change. The theme of the Consultation was "The Social Goals of New Asia", and it met at Nommensen University, Pematang, Siantar, March 12-16, 1957, with thirty participants representing eight Asian countries. About half were laymen concerned with political and economic affairs. Dr. A.M. Tambunan, formerly vice-president of the Indonesian parliament, chaired the meetings, and Miss A.L. Franz of Indonesia and Mr. M.M. Thomas of India were co-secretaries.

Opening addresses were presented on "The Church's Concern for Society" by Dr. Visser 't Hooft, and "The Asian Churches Amidst Rapid Social Change" by Rev. Tun Shein of Burma. Other addresses were given on the three themes to which the attention of the conference was directed:

a. The Moral and Ethical Foundations of Government and the Political Responsibility of Christians.

b. Social Goals of Economic Development.

c. Problems of Interdependence and the Impact of the West.

The findings of the three working parties on these topics have been distributed to churches and Christian councils in Asia and elsewhere. (See The Social Goals of New Asia: Report of the Asian Christian Study Conference, published by the WCC and the NCC of Indonesia, 1957, 39 pp.)

This consultation was helpful in clarifying issues facing Christians in many countries. The purpose of the discussion was to clarify and emphasize the Church's responsibility in Asian society today. As the convenor of the consultation explained:

> The whole of Asia is shaking and changes are taking place rapidly. Many countries in East Asia have newly obtained political independence. The fairly well-organized life we knew before the war, for which the Asian people did not bear responsibility, has gone. Now our countries are wrestling to find new ways for our life in the political, social, and economic fields. We cannot just copy the ways of life in Western countries. It is true that it was through Western influence that the Asian countries awoke from their static life, but now that we have awakened, we must ourselves find new ways.... (From the Minutes of the Prapat conference.)

3. Rapid Social Change in the Prapat Conference

The conference of the churches in East Asia at Prapat also gave attention to the situation of rapid social change. Mr. M.M. Thomas addressed the conference on "The Mission and its Encounter with the Asian Revolution", and Bishop Chandu Ray of Pakistan spoke on "The Environment in which the Mission Is Undertaken in East Asia".

At the Prapat meeting it was decided that the programme of the newly formed East Asian Christian Conference should include the study of rapid social change, and the minutes of the Prapat conference record the strong desire to convene an All-Asian meeting on this topic in 1958 or 1959. It is now expected that this further Asian regional discussion of the churches and rapid social change will take place in conjunction with the first official Assembly of the East Asian Christian Conference to be held May 1959. The proposed theme for this meeting is "The Church's Responsibility in a Time of National Awakening and Social Development".

4. Asian Staff Consultant

To help direct this far-reaching programme in East Asia, Mr. M.M. Thomas, the director of the study programme in India, has also served part-time as the World Council's Asian staff consultant. He began his work in September 1955, and will continue until May 1, 1959. We have been extremely grateful for his help.

B. INDIA

1. Introduction

India has made an important and significant contribution to the rapid social change study, a result of the fact that the churches in India are in a unique position to participate in ecumenical study on social questions.

India, as one of the first countries to achieve independence after the second world war, has shown keen interest in social and political development. There has been much public discussion of topics like the secular state and the socialist pattern of society, and the church has shared in the general interest in these problems. Many of the churches of India, and particularly the National Christian Council, have expressed great interest in the ecumenical movement and more especially in ecumenical study on social questions. Previous ecumenical conferences in East Asia (Bangkok 1949 and Lucknow 1952) and the work within India of such ecumenical study groups as the Christian Institute for the Study of Society and the Committee for Literature on Social Concerns have aroused the churches to the need for study on social questions.

Three objectives have been kept in mind in the Indian study programme:

- To involve laymen, especially younger people, in social study and writing along with theologians and other church leaders.

- To bring out the relevance of Christian theology, as well as technical knowledge, to social thought and life, and to work out the elements of a Christian understanding of certain concrete social issues of modern India.

- To help the church in India to rethink its own life and mission in the social field and to reorient its policies and programmes relevantly.

- To enter into conversation with socially conscious non-Christians regarding an adequate social philosophy for New India.

The programme has to a certain extent helped to realize the first two objectives. It has only just initiated the process for realizing the third and fourth. In fact, the whole programme has only begun a movement and needs to be continued.

2. First Rapid Social Change Study Conference, Bombay, January 3-6, 1956

The ecumenical study conference on "A Socialistic Pattern of Society", held in Bombay, January 3-6, 1956, was originally organized by the National Christian Council of India and the Christian Institute for the Study of Society as a part of their study and research programme following upon the Evanston Assembly. But it provided an excellent starting-point

for the rapid social change study in India.

The conference was attended by forty leading laymen and church leaders who met in plenary session and in commissions to discuss four topics:

a. The Political Life of India.
b. The Economic Development of India.
c. The Changing Village Society.
d. Community in Urban Areas.

Dr. Visser 't Hooft and Dr. Robert Mackie attended the conference as representatives of the World Council of Churches.

The theme, "A Socialistic Pattern of Society", was picked because it is the declared goal of the present India government. One of the highlights of the conference was an address by Dr. John Matthai, a leading layman of the church in India, formerly finance minister of India and now vice-chairman of the Central Bank of India and vice-chancellor of the University of Bombay.

The report of the Bombay conference included the recommendation that a three-year study programme on the Christian concern for the political and social life of the nation be developed. At a meeting of ecumenical study leaders organized by the Ecumenical Study Commission of the National Christian Council on February 19, 1956, this recommendation was implemented by appointing Mr. M.M. Thomas as part-time executive secretary for a study programme on issues of rapid social change. Plans for a three-year study were prepared in the light of the Bombay conference report, and a series of study conferences suggested on specific political, economic, and social problems. The rapid social change study in India has hence been described as the Bombay Follow-up Programme of the National Christian Council. It has been under the general direction of the Secretariat of the Council, first of Rev. John Sadiq and later of Mr. Korula Jacob.

This study programme has been carried out in close collaboration with the Study Department of the Student Christian Movement, the Committee for Literature on Social Concerns, and the Christian Institute for the Study of Religion and Society, so that study, consultation, education, and publication were considered interdependent aspects of one programme. The Bombay Follow-up Programme therefore had a wider influence than if it had been carried on in isolation. In October 1957 the Bombay Follow-up Programme, the Christian Institute for the Study of Society, the Committee for Literature on Social Concerns, and the Research and Training Centre for Hinduism were organizationally integrated to form the reorganized Christian Institute for the Study of Religion and Society, thus unifying the study and research of the church in India in the interdependent fields of religion and society. Dr. P.D. Devanandan is the director and Mr. M.M. Thomas the associate director of the Institute.

3. Bombay Follow-up Study Conferences

The following is a brief description of the consultations which have taken place in India in connection with the rapid social change study.

a. The Pattern of Rural Community Development, September 25-30, 1956

A consultation on this theme was held at Allahabad with about forty participants from different parts of India, most of them engaged in education, social, or religious work in Indian villages or in the training of village workers. Dr. de Vries, chairman of the World Council Working Committee on Church and Society, was able to attend this meeting as a representative of the WCC study programme. The findings of the conference covered the following three topics:

i. The Economic Development of Rural Communities, including sections on land reform, cooperatives, and village and small-scale industries.

ii. The Social Goals of Development, including sections on the family, women and society, the caste system, education, leadership, etc.

iii. State Initiative, Voluntary Effort and Foreign Assistance, including a section on the role of the Church and the contribution of foreign technical assistance.

The report with these findings has been printed as a booklet and widely distributed in India.

b. Consultation on Dynamic Democracy, December 27, 1956 - January 1, 1957

This consultation was held at Madras Christian College, Tambaram, with fifty people participating. The purpose of the conference was "to study some of the crucial problems of modern India as Christian intellectuals committed both to democracy and to economic progress". At the same time this conference was used to interest a younger group of Christian intellectuals in Christian social study. The three topics selected for study were:

i. The problem of parliamentary democracy in India.

ii. The pattern of industrial development and the role of the state.

iii. Building the social and cultural foundations for dynamic democracy.

The conference was chaired by Dr. Eddy Asirvatham, the head of the Department of Political Science, University of Nagpur. The report of the conference has been published for study by Christians in India. (See the Report, Dynamic Democracy, Tambaram 1956, National Christian Council of India, 77 pages.)

c. Consultation on the Urban Community and Urban Church, January 2-6, 1957

This consultation, held at Hislop College, Nagpur, brought together twenty-five participants, including sociologists and Christian workers in cities, to "consider the trends toward urbanization and industrialization in India today, with particular attention to the resulting tendencies and patterns within the urban communities and the urban churches; and, having done this, to define more clearly a Christian duty with respect to these tendencies and patterns and to these communities and churches".

Dr. P.S. Raju of Hyderabad was chairman, Mr. Richard W. Taylor, a Methodist missionary who is head of the Department of Sociology of the University of Nagpur, served as organizing secretary of the consultation.

The published report of the consultation, (See Report of a Consultation on the Urban Community and the Urban Church, Nagpur, 1957, published by the National Christian Council of India, 80 pages) consists of two sections, the first including statements on (1) The Urban Community (the effect of industrialization, and the need for new cultural conditions in modern living), and (2) The Urban Church (the problem of witness in the midst of class divisions, communalism, and the need for a ministry which is trained in urban problems); and the second including lectures by Dr. C.S. Thoburn of Leonard Theological College on the theological and biblical background for a discussion of the urban community, and by Dr. T.S. Wilkinson of Christ Church College on "Urbanization and the Family Pattern".

d. The Changing Pattern of the Family in India, July 8-13, 1957

A study conference on this topic was held at the Christian Retreat and Study Center, Rajpur, North India, under the auspices of the Center, the Ecumenical Study Commission of the National Christian Council, and the Christian Institute for the Study of Religion and Society.

Thirty people took part in the conference, including many active in the Christian Home Movement, sociologists and theologians. The purpose of the consultation was to consider the effect of social change on the pattern of the family, and the Christian evaluation of the function of the family in this changing situation. The chairman of the consultation was Mrs. O. Yohan Masih of Mhow, active on the Home and Family Committee of the United Church of North India. The Rev. R.W. Taylor was primarily responsible for the planning and organization.

As summed up in the Bulletin of the Christian Institute for the Study of Society (Vol.IV, No.2, Sept. 1957, 65 pages) presenting the papers and findings of the meeting, India's current transition from the joint to the nuclear family is uneven in pace, the rate being slower in rural areas than in cities, and inevitably accompanied by dislocations. But it is in line with India's goal of a unified democratic socialist nation. For India, however, as compared to the West, the ideal set forth is that the nuclear family, rather than the atomized individual, should become the basic unit of society, marriages should remain under the guidance of

the family, and ways should be devised to retain the joint family's personalized provision for economic and emotional security instead of making them the entire responsibility of an impersonal state. Several of the illuminating addresses presented to the conference are included in this report.

e. Seminars on the Ethical Problems of Foreign Aid and Technical Assistance, 1957.

Three one-day seminars were held (New Delhi, February 25; Madras, April 5-6; Bombay, April 27) in connection with the ecumenical survey of the problems of foreign assistance made by Dr. Bilheimer. He visited a representative group of technical assistance projects in India, both government and non-governmental. The aim of this investigation was to stimulate thought and promote discussion on the ethical problems of technical assistance. The conclusions drawn from this survey have been written up by Dr. Bilheimer and published as a Project Paper for the rapid social change study under the title, "Ethical Problems of Economic Aid and Technical Assistance". An entire number of the Bulletin of the Christian Institute for the Study of Society (Vol.IV, No. 1, July 1957, 64 pages) was devoted to this subject, and includes some of the papers presented to the seminars and the Project Paper mentioned above.

f. Consultation on Communist Rule in Kerala and Christian Responsibility, August 14-17, 1957

In the spring of 1957, as a result of the general elections, a communist government came to power in the state of Kerala in the southwest of India. The constitution of India and the present national government prevent the Kerala state government from setting up one-party rule and otherwise eliminating parliamentary democracy. Many problems have nevertheless arisen and the situation has required new thinking about the role of the Church in that society. An informal study conference with about forty church leaders and laymen from Kerala was convened at Alwaye, Kerala, by Mr. K. Jacob, secretary of the National Christian Council, Mr. K.A. Mathew, secretary of the Kerala Christian Council, and Mr. M. M. Thomas. The meeting was chaired by the Rt. Rev. Philipose Mar Chrysostum, Kottayam.

The two statements of the conference have been published in a booklet, (The Communist Rule in Kerala and Christian Responsibility, Alwaye Study Conference, August 1957, 49 pages; price: 1 rupee) which has been widely distributed for study in the churches of India. The group felt that "the negative aspects outweigh the positive and pose a real threat to parliamentary democracy", but argues at the same time that "mere anti-communism without any positive approach will not be helpful in the situation". They recognize that certain social reforms have been long overdue, and remind Christians that they must also bear responsibility for "the failure to be concerned with social ills in the existing order". The problem for Christians is to help "strengthen the democratic political parties in Kerala so that they may act as responsible opposition today and successfully contest the next election". The group pointed out the need for some competent people to study together

the proposed legislative measures of the government and to formulate a Christian critique, and its members believe that it might be the duty of the Christian Council of Kerala to sponsor such a group.

g. Study Conference on a Christian Approach to Sarvodaya, October 15-20,1957

"Sarvodaya" is the word used to describe the social philosophy which arose in India with Ghandi, and which has been carried further in the thought and work of his modern-day disciple, Vinoba Bhave. It is part of the Hindu renaissance especially attractive because of its emphasis on the principles of equality, simplicity, sympathy with the needs of fellow men, and equal respect for all life. As a social movement it has attracted much support from the masses of people in India today in large part because of its not insignificant achievements in land redistribution. The Church is challenged by this movement especially as to the theological basis on which Christians might participate in it. The leaders of the rapid social change study in India therefore decided that a study conference on this subject would help to arouse interest and promote enlightened Christian thinking about the issues involved. Accordingly, twenty-seven persons met at the Christian Council Lodge, Nagpur, October 15-20, to consider the theological criteria for a Christian approach to Sarvodaya.

The group included leading Christian theologians and philosophers from India. Dr. D.G. Moses, Principal of Hislop College, chaired the conference and led its deliberations. Papers were presented on "Christ and Creation" by Rev. V.C. Samuel, of the Orthodox Syrian Church of Malabar; on "Vinoba Bhave's Religion and Social Philosophy" by Herbert Jai Singh of Leonard Theological College, and on "Sarvodaya as Religion" by Dr. J. Radhakrishnan, also of Leonard Theological College, and others.

The findings of the conference are in three parts: Part I, "The Theological Basis of Christian-non-Christian Cooperation in Social Thought and Action"; Part II, "The Sarvodaya Philosophy of State, Society, and Education", and Part III, "Sarvodaya as Religion". These statements represent one of the first attempts to achieve a theological evaluation of this social movement.

The papers presented, as well as the findings of the consultation, have been published in Religion and Society, The Bulletin of the Christian Institute for the Study of Religion and Society, (Vol.IV, No.3, December 1957, 85 pages; price: 2 rupees)* The consultation stimulated further thinking on the theological basis of social concern and Christian-non-Christian collaboration. This thinking has found further expression in another issue of Religion and Society (Vol.V, No.1, March 1958, 84 pages) dealing with the main theme: "Christian Basis of Social Concern".

h. Nature and Form of Christian Service in New India

A consultation on "The Life and Mission of the Church" was organized by the SCM in cooperation with the CISRS and the NCC in which "The

*Note: Religion and Society is edited by P.D. Devanandan and M.M. Thomas. Copies may be secured by writing to the editors, Post Box No.57, 17 Miller's Road, Bangalore 1.

Church in Service in New India" formed a very important topic of consideration. The findings of the commission dealt especially with the new conceptions and practices of Christian diakonia needed in the new national set-up of an increasingly industrialized welfare state. (The papers and findings are published in the June 1958 issue of Darsan, magazine of the SCM in India.)

4. Publications

As indicated above, the various study conferences and consultations have led to the publication of the following booklets and bulletins:*

A Socialistic Pattern of Society, Bombay, 1956.
Pattern of Rural Community Development, Allahabad, 1956.
Dynamic Democracy, Tambaram, 1956.
Urban Community and Urban Church, Nagpur, 1957.
The Communist Rule in Kerala and Christian Responsibility, Alwaye, 1957.
Ethical Problems of Foreign Aid and Technical Assistance (Bulletin of CISS, 1957).
Pattern of Family in Changing India (Bulletin of CISS, 1957).
Christian Basis of Social Concern (Religion and Society, March, 1958).

In addition, the general social study programme in India has contributed to the production of a Social Concern Series of books published by the Christian Institute for the Study of Religion and Society). A list of these books indicates their relation to many of the central themes of the rapid social change study, and in some instances they were the direct results of the study conferences and consultations. The publications in the Social Concern Series are of two kinds: (a) symposia in which Christians and non-Christians state their positions on key social issues; (b) books written by groups of Christian writers who express their common Christian mind on certain social questions, resulting from their common study and discussions.

Symposia include the following: (It will be noted that the symposia have a broad cultural base. This reflects a part of the Christian task in India, the task of joining hands with men of goodwill.)

a. Cultural Foundations of Indian Democracy. Edited by P.D. Devanandan and M.M. Thomas; Published for the Committee for Literature on Social Concerns, Bangalore, November, 1955, 110 pages; (price: 1 rupee 8 annas). Six essays by writers representing various ideological, cultural, and religious streams of modern India, united in a concern that India's political reconstruction be based on a culture that will preserve her spiritual heritage as well as embody the material values of contemporary humanism. The writers have all been liberally exposed to Western ideas. The several essays on indigenous culture and Hinduism are illuminating and informative, showing the degree to which India's religious past has created an environment hospitable to democratic

*Note: Copies of these publications may be secured from the National Christian Council of India, Christian Council Lodge, Nagpur 1; or Mr. M.M. Thomas, P.O. Box 57, 17 Miller's Road, Bangalore 1.

religious institutions. The essay on Christianity's contribution is also stimulating.

b. Religious Freedom. Edited by J.R. Chandran and M.M. Thomas; Published by the Committee for Literature on Social Concerns, Bangalore, 1956, 128 pages; (price: 2 rupees 8 annas). As developed in the essays of the four Christian leaders represented, the key issues seem to be a discrepancy between constitutional guarantees and their actual implementation by a predominantly Hindu government; a basic difference in the definition of what religious tolerance is between Hinduism, which claims not to proselytize, and faiths like Christianity and Islam, which Hindus claim do, conversion being the chief difficulty here; and the effect on religious minorities of the hangover of communalism from the past. The mystical Hindu conception of what religious freedom means to the individual is analyzed by K.C. Varadachari, a philosophy professor at Sri Venkateswara College. G. Ramachancran, director of Ghandi Gram, interprets Ghandi's ideas of harmonious co-existence and the purification of religions.

c. Human Person, Society and State. Edited by P.D. Devanandan and M.M. Thomas; Published by the Committee for Literature on Social Concerns, Bangalore, 1957, 140 pages; (price: 3 rupees). This is a symposium containing essays on the classical Hindu, contemporary Hindu, liberal and psychoanalytic approach, as well as the Catholic, Protestant, and biblical understanding of man, society, and state. These essays are a contribution to the on-going Indian discussion on the nature of man, society, and state in this time of far-reaching change.

Christian group writings include:

a. Political Outlook in India Today: A Pre-election Study. Edited by J.R. Chandran and M.M. Thomas; Published by the Committee for Literature on Social Concerns, Bangalore, 1956, 176 pages; (price 3 rupees 8 annas). This booklet, written to prepare Christian voters for the Indian general elections in early 1957, opens with a chapter on the meaning of elections in a democracy, followed by one on the goals of New India. Four ensuing chapters analyze in detail the aims and programmes of the four major political party groups in India: Congress, Socialist, Communal, and Communist. The closing chapter is entitled "Christian Insights for Politics". There can be few countries where the Christian voters have been given such useful guidance in fulfilling their responsibilities in political life.

b. Community Development in India's Industrial Urban Areas. Edited by P.D. Devanandan and M.M. Thomas; Published by the Committee for Literature on Social Concerns, Bangalore, 1958, 151 pages; (price: 4 rupees). "An introduction to a study of the social implications of industrialism and urbanism in the Indian context". The idea for it originated with the conference on urban community in January 1957. A group of sociologists and theologians have combined in writing it. Describing the present situation, the authors point out that while India is still a predominantly rural country, increasing numbers of her people are moving to the cities and "the future of Indian society and culture

seems to be predominantly urban". In the past there has been a great gulf between the rural and urban ways of life, but today an effort is being made to bridge this gulf. The problems of urban renewal are immense, however, due to the large degree of social inequality and segregation in urban living.

5. Plans for Completing the Study in India

Three more consultations are planned for this year: one in September in Andhra Province on "The Social and Political Problems Facing the Christian Community in Andhra", to be held in cooperation with Andhra Christian College; a second to be held in Madura, Ramilnad, on "Caste and its Alternatives", and a third in November in Kerala, which follows on the consultation on the Kerala situation under communist rule held last year. Further, in 1959 there will be another consultation following up the one on dynamic democracy, Tambaram, 1957. And finally, a conference to work out the results of these studies and consultations for the life, policies, and programmes of the Christian Church in India.

Literature on selected themes will also be published, including (a) an issue of Religion and Society on "The Philosophy of Law in Changing India"; (b) a book on the church's new role in community development in rural India; (c) a book on the pattern of the family in changing India; (d) a book giving a critical review of issues raised by Jai Prakash's conversion from socialism to Sarvodaya. But the main project in the field of literature is to prepare a volume summing up the results of the rapid social change study in India. It is expected that this will be published in 1959.

6. A Christian Project for Economic Development and Technical Assistance in South Indian Villages.

A concrete result of the rapid social change study has been the initiation by the Church of South India, in collaboration with the W.C.C., of a Christian project for economic development and technical assistance in certain villages in South India. In this part of India, rural electrification is or soon will be general, giving large promise of improvement in the standards of living in the villages. This improvement, however, depends in large part upon whether the use of this new source of electric power is economically and sociologically sound. Study, experiment and training of personnel are needed. Accordingly, the CSI has started a project in two parts. One part consists of a Polytechnic School to provide training largely in the electrical field. The other part consists of a three to five year programme of study and experiment with the use of electricity in cottage industries in the villages. Economic, sociological and technical problems will have to be clarified and solved. It is planned that an international team of three, working under the supervision of the CSI will spend up to five years in this programme of study. They will work and develop this plan in connection with the Polytechnic School. It is hoped that this total project may shed further light upon the way in which the churches may contribute to the achievement of a higher standard of living in the villages, and may find a relevant witness within the programmes of economic and social development which are undertaken by government and other agencies.

C. INDONESIA

Indonesia is one of the areas where social change has been so rapid and Christian leaders have been so preoccupied with the immediate demands of the changing situation that it has been very difficult to carry out the study as originally planned. Nevertheless, we have had the constant interest and help of Indonesian church leaders throughout the study.

The National Christian Council of Indonesia not only assumed the major responsibility for organizing the Asian study conference at Siantar (see above) but also has partially carried through a study of its own on problems of rapid social change. These plans have been seriously interrupted by the present disturbances, but it is now expected that the study will be completed before the summer of 1959.

1. Development of the Study

In January 1956 Dr. Visser 't Hooft met with the Indonesian Christian Council and staff to discuss the relevance of the study to the Indonesian situation. A report of these discussions included the following points:

> There is no need to convince anyone in Indonesia about the reality and importance of rapid social change. The facts speak too clearly. Djkarta, before the war a city of some 800,000, now has probably some 3,000,000 inhabitants. Who are these new millions of city dwellers? All men and women coming from primitive, collectivistic village life. There is a vast new class of uprooted industrial workers. There is the vast scheme of transmigration (mostly of Javanese to other islands). There is the student problem (hundreds of Batak students in Djakarta and Djocja). The old communal systems are breaking up. No one can see clearly what is to replace them.
>
> During our discussion we reached agreement on four problems:
>
> a. The meaning of the religiously neutral state
>
> In Indonesia the expression 'secular' state is inappropriate because the Pantja Sila includes 'belief in God'. The state therefore is not wholly secular. But it is at present non-theocratic and neutral with regard to the historic religions. The development of the Mohammedan political parties, notably the conservative N.U. party, means that there will be pressure to establish a theocratic state. This pressure will be resisted by the Nationalists, the Communists, and the Christians. The churches will need to give a clear witness on this point. They need documentation on developments in other parts of the world and the reasons why the Christians must stand for the religious neutrality of the state.

b. The Christian answer to communism

This is a problem in several churches where some church members support the communist party. At some church synods this has been a major subject for discussion. The question has even been raised whether communists should be 'excommunicated'. There is a need to avoid a merely negative approach, and the churches must formulate the positive teaching on social and economic matters which the Church should give. But there are many who fear to enter into a discussion of socio-political questions. They do not realize that it is possible for the churches to give a witness on social and political problems without entering the realm of party politics.

c. The raising of standards of village life

The exodus from the villages, particularly of the young people, is due to the primitive conditions of village life. There is no chance to earn more than the minimum; no participation in 'culture'. Even Christian congregations in villages decrease rapidly, and city congregations grow. In Java beginnings have been made with village work: introduction of home industries, etc. At this point there should be wide exchange of ideas, so that a concerted plan of approach to villages can be worked out.

d. Urban problems including the approach to the industrial workers

Very little has been done in this field. The strength of the churches has been in the villages and in the universities, not in the working industrial class. And since this is a wholly new problem no one has any experience in dealing with it. Small beginning in Java to assemble Christian workers, not to take them out of trade unions, but to teach them how to live and act as Christians among their fellow-workers. Here again there is great need of documentation on how other churches have tackled this.

2. Subjects for study

To help develop plans for the study on these topics our Asian staff consultant, Mr. M.M. Thomas, visited Indonesia for four weeks (June 16 to July 12, 1956). He met with church groups in Sumatra and in East and Central Java, and participated in a series of national meetings to make definite plans for the study, which were then adopted by the General Assembly of the Christian Council of Indonesia. The following topics were finally selected:

a. The meaning of the secular or religiously neutral state.
b. Democracy, communism, and national development.
c. The Christian approach to the worker.
d. Making the village more livable.
e. The problems of the rapidly growing cities.

Plans are now being made for three study conferences in April or May 1959, and Mr. Abrecht of the rapid social change staff has been invited to help organize and to attend these meetings.

D. JAPAN

1. Development of the Study

Despite the keen interest of many church leaders, it has taken time to initiate the study in Japan. As in other areas, the problem has been to get theologians and social scientists to work together on the issues of Christian responsibility in society. Also, many churches and Christian groups in Japan have been under the influence of theological views which have tended to discount the importance of Christian social responsibility. The present study programme has therefore made necessary a new consideration of the role of the layman in the Church and the function of the Church in society.

The Social Relations Committee of the National Christian Council was made responsible for the project in Japan, and this Committee subsequently appointed a special Commission of which several university professors were invited to be members. Leadership for the study has been provided by Mr. Yoriichi Manabe, Chairman of the Social Relations Committee of the National Christian Council of Japan, Mr. Kyoshi Hirai, General Secretary of the National Christian Council, and Prof. H. Kuwada, President of Union Theological Seminary in Tokyo, and one of the leaders of the Research Institute on Church and Mission of the United Church of Christ in Japan (Kyodan).

In July 1957 Dr. de Vries visited Japan for two weeks to meet with the leaders of the study and to review the development of their programme. As a result of his visit it was decided to expand the programme in Japan by holding three or four regional study conferences in the early months of 1958, bringing together experts on social questions and Christian pastors and laymen from the different churches. The National Christian Council invited Mr. Kitagawa of the World Council staff to come to Japan to help in conducting these study conferences. He arrived there on May 1, 1958, for a month's visit.

2. Content of the Study

After careful deliberation the Study Commission in Japan decided to concentrate attention on four problems:

a. A Population Study. This has been a two-year project conducted by Professor Minami of Chuo University. The first year has been a situational analysis of over-population in Japan. Attention in the second year has been directed to the solution of the problem and an analysis of government policies.

b. Study of Religion and Poverty. This part of the programme dealt with the problem of mass poverty and the Christian approach to it. The study has been directed by Professor Isomura, a Christian layman and a professor of economics at Tokyo City College, with the help of a staff, including forty students from Tokyo universities who have constituted the interviewing teams for the individual investigations.

c. Study of the Problems Created by Large and Small Industry in Japan. This study has been conducted by Mr. Watanabe on behalf of the Church and Society section of the Kyodan's Research Institute on Church and Mission.

d. Study of Agricultural Land Reform. This study was also undertaken by the Committee of the Kyodan in cooperation with the Rapid Social Change Study Commission of the NCC of Japan.

3. Results of Four Study Conferences, May, 1958

The four regional Rapid Social Change study conferences held during May, 1958 together with the visit of Mr. Kitagawa provided a good opportunity to bring the results of research on the four themes before representative groups in the Japanese churches. For the purposes of presentation and discussion a study guide incorporating a report on these four studies was prepared by an editorial committee composed of Professors Kuwada (theology), Sakakibara (economic thought) and Isomura (urban sociology), and Mr. Manabe. This was circulated to all participants in the study conferences. Following its use at the regional conferences, this study document is being distributed for comment and discussion throughout the Church in Japan. Meanwhile the study commission will prepare a final report to be presented to the Japanese churches, making use of the lectures and discussions at these conferences.

The regional conferences were not expected to find a solution for the problems posed but to examine them against the structure and dynamic of Japanese society. Most important of all these meetings provided a demonstration of the possibilities of needed collaboration between experts engaged in technical and objective social research and other Christian laymen and clergy seeking to reach Christian insight on the important issues confronting their society.

A summary of the discussions at the regional conferences on each of the four major studies reveals the fundamental issues confronting the churches:

a. Population. Professor Minami's study has revealed that

i. A high rate of population increase is not in itself fatal to Japan;

ii. The marked drop in the rate of population increase in recent years is due primarily to "induced abortion"; the effect of the practice of conception-control, however widespread, seems negligible so far as the problem of over-population is concerned;

iii. In terms of "primary surplus population", Japan domestically provides 91% of the food (including the seafood) actually consumed by her population, although the average calorie intake is still at a low level;

iv. In terms of "secondary surplus population", the problem of unemployment has not become really acute chiefly because of

"disguised" or "latent" unemployment, where people either work for family or relatives to earn board and room, are employed merely as part-time seasonal or extra workers, or are employed in occupations of their second or third choice. The high rate of the disguised unemployment is one of the characteristics of the population problem of Japan.

Professor Minami has pointed out the moral, spiritual and social problems directly created by the pressure of overpopulation: the unduly high degree of competition among people in the struggle for survival; the shortage of facilities for higher education; the problem of transportation for millions of people between their homes and places of work (both in terms of man hours wasted and energy expended; the shortage of adequate housing (about 2,840,000 units as of April, 1955.)

What must the Church do about the population problem in Japan? The discussion in the regional conferences arrived at the following points:

i. Christians must support a national policy to increase productivity;

ii. An effort must be made to realize new thinking about the pattern of living for the masses without which mere economic development will result in a further increase in population. The Church must play a decisive role in developing "responsible citizenship" to the extent that the idea of "planned parenthood" may become more widely accepted. "Birth control" per se is negligible as a means to check the increase of population, but it becomes significant the moment married couples become aware of their responsibilities toward the society in which they are living.

iii. Christians must deal with the problem of over-population in Japan as a part of a worldwide problem and appeal to international agencies for assistance, not only in terms of the increase of opportunities for emigration of the surplus population of Japan, but also in terms of capital investment to develop her marginal resources, especially in land.

Two points should be emphasized. First, the problem of population is by no means insoluble and there is no fatalism or determinism in the attitude of the Japanese Christians toward this issue. Second, Christians are becoming more aware of the necessity of political action to get at the problem of population. Christians alone cannot tackle the problem effectively. They must learn how to work and cooperate with non-Christians in national and international affairs.

b. Poverty and Religion. Professor Isomura's study on the problems of the poorer classes in Japan brought out many of the sore points of a society undergoing tremendous social change. There are large groups of people in Japan who through incapacity or lack of education or material resources fail to adjust to the conditions of an industrialized society. Subjectively they are still living in a pre-industrial society, in which they might have found a useful place for themselves.

The highest proportion of those receiving public assistance are the aged and the widows. To a considerable degree, chronic sickness and especially tuberculosis have been the causes of permanent unemployment. Also, the majority of those in need of public assistance belong to the category of unskilled labour or manual labour. Further, the study has made it clear that, once widowed, women without occupational skills are in difficulty in contemporary Japanese society. In the old days marriage was the means of livelihood for a woman, for by it she found a lasting place in the household of her husband. Today, however, the pattern is changing rapidly. The extended family is giving way to the nuclear family, so that parents cannot depend on their married sons for economic security or a young widow on her in-laws.

Professor Isomura and his staff also investigated the religious faiths of the underprivileged class. On this it is difficult to secure data and any conclusion reached must be partial and tentative. When asked "What is the religion of your family or household?" a preponderant majority answered, "Buddhism". But when asked "What is your own religion?" almost an equal number of "heads of family" answered, "None". Christianity was hardly mentioned in either set of replies. Neither Buddhism nor the traditional "Shrine Shinto" claim the personal adherence and commitment of the people who are in need, although few go out of their way to disclaim their allegiance to the religion of their ancestors. In brief they are neither anti-religionist nor religiously inclined, but simply indifferent.

Those who do have religious faiths are chiefly adherents of the newly-emerging religions (Shinto-Shukyo), of which there are several varieties. In Professor Isomura's view, their strength is not in their teachings but in the community they create among their followers.

This phenomenon has many implications. People involved in such religious communities are often those who feel uprooted from the once secure society, or feel left behind by the too rapidly changing society, and are insecure, lonely and often desperate. People in such a predicament, seeing that the old kinship group or extended family no longer functions in their favour are readily led to seek refuge in the kind of "fellowship" or pseudo-community which the Shinto-Shukyo offers to its followers.

From this study it appears that Christianity (in churches and missions) is far too "intellectualized" in its teachings and "individualistic" in its practices to meet the needs of such people. It does not have any impact upon the masses. The study of Professor Isomura calls into question Christian strategy in relation to the lower strata of Japanese society.

c. The Study of Large and Small Industries. According to the study conducted by Mr. Watanabe on behalf of the Kyodan's Committee on Church and Society, 99.4% of all factories in Japan employ less than 200 workers. The output of all these factories put together is no more than 44.7% of the total output of all the factories in Japan; the number of workers employed by these small and middle-sized factories

amounts to 68% of the total labour force in Japanese factories. The large factories -- the total number of which is less than 0.5% of all the factories in Japan -- employ 32% of all the factory workers and put out 55.3% of the total output of Japanese industry.

The labour force employed by the small and medium-sized industries is not organized into trade unions and has no recourse to collective bargaining. The Government could hardly enforce a minimum wage law, under these conditions. Yet the vast reservoir of labour keeps wages miserably low in these industries.

The study reveals the economic function performed by the small factories and their role as sub-contractors to the large industries. In addition, it points to the high rate of mortality of this segment of industry.

The social problems of Japanese industry are partly explained by Japanese industrial development. The industrial revolution of Japan was planned and executed by the Meiji government, which was an authoritarian oligarchy. Their method of modernizing the national economy was to exploit the old social structure of Japan. Thus the feudalistic relationship between the landlord and the serf was translated into an industrial relationship between the capitalist and the labour force. Consequently the modernization of the national economy of Japan did not bring with it a modern pattern of industrial relations or modernize the substructure of Japanese society. On the contrary, Japan as a nation achieved her modernization by way of re-strengthening the feudalistic and in some areas even the pre-feudalistic structure of human social relations. What can the Church say to the Christian owners of small industries? This is a point of great concern to the Church.

d. Land Reform. According to Professor Iijuka, who directed this study, the Japanese government is determined to enforce the principles set forth in the Land Reform policy implemented by the Occupation authorities after World War II, in spite of a number of rather serious socio-economic problems resulting from it. Although imposed from above, this land reform is the first step toward the democratization of Japanese society and, as such, its significance must be fully appreciated.

Prior to the land reform approximately 50% of the farm land was operated by tenant farmers, whereas since the land reform only 10% is. A great majority of farmers are now landowners and absentee landlordism is largely a thing of the past. This group of Japanese farmers has been greatly benefited but new problems arise:

i. The land reform law requires that no farmer shall own more than a certain acreage and, furthermore, upon the death or retirement of a farmer his land shall be equally divided among all his sons. This means that it is practically impossible for all his sons to make a living as farmers. Also, farmers in difficulties tend to sell their small belongings to a wealthy farmer and become tenants again.

ii. To combat the inheritance problem the farm is inherited by the eldest son and his brothers move into the city seeking urban employment. Some of them may live on the farm and commute to city factories.

iii. Along with the redistribution of the farmland, modernization of agricultural techniques is radically reducing the number of farmers needed to operate the farms. The surplus farm population is being pushed out of the rural and into the urban areas.

iv. Farmers who as tenant farmers were militant fighters for their rights have, as landowners, become more conservative and tend to be indifferent to progressive movements such as a farmers' union, cooperatives, etc. They tend to acquire something of the mentality of the old landlord, being more concerned about their prestige in the community and how to demonstrate it than how to operate their farms better.

With all these problems, however, a majority of farmers in Japan today are infinitely better off than before the land reform. Farm women are extremely keen about the rationalization of their mode of life, utilizing many modern gadgets and tools. The rural population of Japan is now prospering where in the past it barely subsisted. Religious groups as well as civic and cultural groups have a new opportunity to work with the farmers because this group in Japan has a much larger margin of freedom than before.

E. OTHER ASIAN COUNTRIES

As reported above, the programme in Asia has been concentrated in three countries. However, Christian groups in other Asian countries have also shared in the study and where possible this work has been encouraged through staff visits, publications and invitations to participate in regional meetings like the Siantar conference. Resources have not been available for more intensive development of a study in these countries, and the work has therefore proceeded more slowly than in India, Indonesia and Japan.

1. Burma

The Rev. Thra Tun Shein, the General Secretary of the All-Burma Baptist Convention and the Rev. U Ba Hmyin attended the Siantar conference. Mr. Tun Shein is chairman of a small commission on rapid social change appointed by the Christian Council of Burma. They hope to convene a study conference during the latter part of 1958 or early 1959.

2. Malaya

The Malayan Christian Council has likewise expressed its interest in participating in the study. The Council's Commission on Social and Political Witness may be activated for this purpose. Two issues are of particular interest in the Malayan situation: the meaning of responsible citizenship in relation to the independence of Malaya, and the social change resulting from the establishment of the "New Villages", during the Emergency situation in Malaya. The Council is making a survey of the situation in the nearly 600 New Villages which have been built. This has shown the need for new understanding of the responsibility of Christians in the Malayan situation.

3. Ceylon

A study group on rapid social change issues has been formed in Ceylon, and plans have been made for a conference on rapid social change to be held if possible toward the end of 1958 or early in 1959.

4. Philippines

A group in the Philippines replied in detail to the questionnaire which inaugurated the rapid social change study. Unfortunately there has been no opportunity until recently for direct discussion with the churches in the Philippines on their participation in the study. During his visit to Manila in June 1958 Mr. Kitagawa discovered that a number of church leaders were greatly interested in having a rapid social change study there. These churches are especially concerned with the problems of urbanization and industrialization and were hosts to the first Asian Conference on Industrial Evangelism, sponsored by the East Asian Christian Conference in Manila in June 1959. (See: To Understand Christian Responsibility in the Asian Industrial Awakening: Report on the First Asian Conference on Industrial Evangelism, Manila, June 2-13, 1958; 29 pages.)

5. West Pakistan

The Christian Council of West Pakistan has set up a study committee to undertake an enquiry on the issues of rapid social change there. Mr. N.S. Massey is the chairman, and he and Dr. Thakur Das, the executive secretary of the West Pakistan Christian Council attended the Siantar conference. This committee was formed in December 1957 and has therefore just begun its work.

PART III

THE RSC STUDY IN AFRICA

A. INTRODUCTION

1. Development of the Study in Africa

When the rapid social change study began, Africa was very largely unexplored territory for the World Council of Churches. There were few member churches and not many Councils of Churches associated with either the World Council of Churches or the International Missionary Council. In fact the rapid social change study has been, for many churches, the first direct or indirect contact with the World Council of Churches. Today, the noticeably growing desire for increased participation in ecumenical work is the first of a series of factors influencing our programme in Africa.

Secondly, many churches in Africa have only recently begun to see the need to clarify their witness in relation to the trends of society. There is a variety of situations on the continent of Africa, for contacts with Europe and with the Christian churches have varied both in time and intensity in different parts of the continent. Consequently, the study of social change is a study of different situations and events, but everywhere Africa is in an "effervescence of development". Churches and missions are forced to realize that their witness is gravely challenged by these events, which require especially a new relevance in theology together with new imagination and understanding in social ethics. This explains the favourable response to the rapid social change study among both African churchmen and missionaries. The reaction of a Methodist missionary in Central Africa, writing in 1956, illustrates the challenge of the situation:

> Nothing is more necessary here at the moment than such a study of rapid social change. The churches are years out of date in their thinking, and we are all in danger of being bystanders at the birth of a new age, instead of the one midwife having the wisdom and ability necessary to procure a safe delivery! Time is short here, and the next five to seven years may be vital, if we have as long. The old order is changing with revolutionary speed, the churches are bewildered and floundering, the missionaries are overburdened with the daily routine and hesitant of change either in thought forms or in methods. Indeed very few seem to be aware of the gravity of the situation. A study project will not solve our problems, but I believe it is the indispensable first step towards their solution.

And from the Cameroons a mission leader writes in 1957 after his visit there:

> In the mission field again and again the question was asked or implied, how are we to preach, teach, and demonstrate the Gospel in terms adequate to meet the present day in the Cameroons?

Thirdly, our work in Africa is affected by race relations and ethnic tension. The demand for an end to white domination and racial injustice is a dominant element throughout East and Southern Africa especially. All other issues are influenced by this one, so that it is difficult to achieve a clear-sighted vision of the other problems of rapid social change. The feeling by the Africans that they will not receive political and social justice from the hands of white groups, together with racial antagonism on the part of white people, handicaps if it does not undermine efforts to face and solve social problems together.

Moreover, tension within and between churches makes cooperation among different racial, ethnic and political groups difficult, even in matters of study. The African Christian feels a great pressure to express solidarity with his own people. How can he keep fellowship with non-African Christians without losing solidarity with non-Christian Africans. Does participation in a World Council of Churches study increase his "westernisation"? Or can it be one means of helping to develop sound African Christian leadership?

Fourthly, the rapid social change study in Africa has been influenced by the fact that many of these countries either are or recently were colonial territories of European states at a time when colonialism is deeply challenged. The independence of Ghana has a great influence throughout Africa, and new nationalistic feeling is intense in most of the colonial areas. European countries exercising colonial power in Africa have a special responsibility for its political and social development, and their churches share in this responsibility. Inevitably also this colonial relationship has focussed primary attention on the problem of responsible citizenship, on nationalism, and the Christian's responsibility in political life. Our study has therefore involved us in the debate between the European countries and their African territories about new political relationships. The questions most frequently heard in African churches today are: What is the Christian responsibility in political affairs, and what is the Christian duty in relation to nationalist movements? What does the Church say to governments based on white domination? What kind of society should a Christian work for when national independence has been achieved, and how does the Church help to create national unity and avoid the dangers arising from the emphasis on tribal group or party political loyalties?

Finally, the rapid social study started at a time when governments, independent or colonial, as well as private enterprise are engaged on vast schemes of social, educational and economic change, involving housing, schooling, health and social services and roads, involving rapid urbanisation and expanding communications. The impacts of these developments put a fresh challenge to the churches.

2. Preliminary Survey Visits: Selection of Areas

Because of the lack of previous contact with churches and missions, the first years of the study (1955-56) were used for survey trips and staff visits. A brief listing of these visits will indicate the many new contacts which the study has provided between the World Council and the churches and missions of Africa:

Mr. Abrecht - six weeks in West Africa (April and May 1955) - French West Africa, Sierra Leone, Ghana, Liberia, and Nigeria;

Dr. van Beyma - two months' visit (February and March 1956) on behalf of the Division of Inter-Church Aid and the rapid social change study, to the French Cameroon, Belgian Congo, Union of South Africa, the Rhodesias, and Kenya;

Dr. John Karefa-Smart and Mr. Abrecht - a joint visit of six weeks early in 1957 to the Rhodesias and the Cameroon;

Mr. Kitagawa and Dr. Patterson (director of the Phelps-Stokes Fund) - a joint visit to Liberia in May 1957;

Dr. de Vries - six weeks (April to May 1958) in the Union of South Africa, Northern Rhodesia, and Kenya;

Mr. Kitagawa - a visit to Liberia in July 1958.

In addition, the study has benefited greatly from visits by Dr. Oscar Lee to East and Central Africa, undertaken for the World Council enquiry on racial and ethnic tensions; by M. Pierre Benignus of the Evangelical Mission Society of Paris; and by other members of the World Council of Churches staff, including Mlle. Barot (Department on Men and Women), Mr. Philip Potter (Youth Department), and Dr. Visser 't Hooft, each of whom attended the All-Africa Church Conference in Nigeria in January 1958, and visited churches in many regions of Africa following this meeting.

As a result of preliminary visits, and after discussions within the Working Committee, it was decided to select six areas for study projects: Liberia, Ghana, the French Cameroon, the Copperbelt of Northern Rhodesia, the Union of South Africa, and Kenya.

Studies outside these selected areas in particular those by French and Belgian sociologists, are summarised in Project Papers, because their results may be of practical interest to local churches and because important conclusions may be drawn from them.

The programme in Ghana, the Cameroon, and South Africa was financed from the general budget for the rapid social change study. The study in Northern Rhodesia and Liberia was made possible through a grant from the Phelps-Stokes Fund. In Kenya the programme has been carried on with the financial support of the British Council of Churches, Interchurch Aid

Department, in cooperation with the leaders of the Kenya Christian Council.

3. Africa Staff Consultant and Other Staff in Africa

To help direct the programme in Africa, Dr. John Karefa-Smart of Sierra Leone was invited to serve as staff consultant for West, Central, and East Africa. He was previously the West Africa regional officer of the World Health Organization, and is a leading layman in the church in West Africa and active in the ecumenical movement. Appointed full-time staff consultant in Africa for eighteen months, he began his work on June 1, 1956 and terminated it May 1, 1957, when he was elected to the House of Representatives of the Legislative Council of Sierra Leone. He has since become Minister of Mines, Lands, and Labour. He gave invaluable assistance in initiating the study programme in Northern Rhodesia and the Cameroon, and his knowledge and understanding of African problems has helped greatly to relate the study to the real situation on that continent.

Consultants or secretaries assigned to specific areas include the following:

Mrs. Marion Forrester, working with the Kenya Christian Council for two years. An economist from the Unites States, Mrs. Forrester arrived in Kenya in December 1957 for a two-year research and study programme under the auspices of the Christian Council.

Mr. Thomas Ekollo, secretary for the study programme in the French Cameroon. Mr. Ekollo began his work in December 1956, on his return to the Cameroon from France after completing his theological studies. His two-year assignment will be completed this year.

Dr. Hollis Price, economist and President of LeMoyne College, Memphis, Tennessee. As technical consultant for the study in Liberia, Dr. Price developed the project there during a stay of four months, from September to December 1957.

Prof. K. A. Busia, director of the study programme in Ghana. Professor Busia is head of the Department of Sociology of the University College of Ghana, and has directed the study during a leave from the university from June 1956 to May 1958.

Dr. C.L. van Doorn, agricultural engineer and sociologist who has worked for thirty years for the Dutch Reformed Church in Indonesia, recently connected with the Church Institute of Social Studies in Holland, has been consultant director for the study in Northern Rhodesia.

4. The All-Africa Church Conference, Nigeria, 1958

Our study programme in Africa has influenced and been much influenced by the All-Africa Church Conference held in Ibadan, Nigeria, January 10-19, 1958. Bringing together two hundred delegates and consultants from churches throughout Africa, it was the first All-Africa Christian conference. It chose as its theme, "The Church in a Changing Africa", and a number of the

topics and speakers were drawn from the rapid social change study. This conference has helped to focus attention on rapid social change in Africa and upon the importance of ecumenical study and action by the churches in Africa in relation to it.

Moreover, the conference drew attention to the particular problem of land distribution. The text of the Resolution passed reads as follows:

> RESOLVED: That this first All-Africa Church Conference, held at Ibadan in 1958, believing that the land question in various countries of Africa is one of the greatest barries to the achievement of racial peace, appeals to the World Council of Churches, in collaboration with the International Missionary Council, to investigate and report upon the question so that the churches of Africa may be able with greater knowledge, wisdom, and Christian charity, to endeavour to reach some common mind.

5. Regional and All-Africa Conferences on Rapid Social Change

At a meeting of persons concerned with the rapid social change study during the Ibadan conference, it was urged that there be several regional conferences in Africa as a follow-up of the work in various countries. It has since been suggested that an All-Africa conference on rapid social change be held before the next Assembly. Specific proposals will be considered by the Working Committee of the Department on Church and Society at the 1958 meeting.

B. LIBERIA

1. The Nature of Rapid Social Change in Liberia

Since the second world war Liberia has undergone a profound social and economic change. During the war the country was a staging area for Allied air forces, and as a result largely of this sudden new "impact from the West", the subsequent development of communications, and post-war economic aid, the economy of the country has been rapidly transformed. A money economy has penetrated into the uttermost reaches of the country; extensive programmes of technical assistance and economic aid have been initiated; the government programmes of education and other public services have been developed, and the exploitation of the natural resources of the country has proceeded.

This situation deeply affects the Church's witness and service. First, there is the conflict between the traditional African culture and the new patterns of life which are associated with economic progress. Secondly, the churches are urgently in need of a better trained ministry to give effective pastoral help to laymen in the new patterns of urban life brought by economic development. Thirdly, there is the problem of youth. At present a sharp conflict between the generations aggravates the moral and spiritual disintegration to which youth are subject in a society undergoing such tremendous upheaval.

2. Organization of the Study

As a result very largely of the personal interest shown by Dr. Charles Sherman, a leading layman of the Church in Liberia and President of the World Alliance of YMCAs, the churches of Liberia decided to participate in the study, and with the financial support of the Phelps-Stokes Fund, the planning of a programme was begun early in 1957.

The United Christian Fellowship Conference, a body representing all churches, missions, and Christian agencies working in Liberia, gave strong support to the plan, and with its help a National Advisory Council including sixty Christian leaders from all parts of Liberia was formed to direct the study of "Christian Responsibility in Liberia Today", with President William V. S. Tubman as Honorary Chairman, Mr. Charles D. Sherman as Chairman, and Bishop Bravid W. Harris as Co-Chairman. Dr. John Payne Mitchell, chief of the Immigration Department of Liberia, was named Chairman of the Steering Committee, Miss Lois Hill of the Monrovia YWCA as Secretary, and Mr. David Howell of the Monrovia YMCA as Treasurer.

The organization of the study was completed during the visit to Liberia (May 1957) of Mr. Kitagawa, and Dr. Frederick L. Patterson of the Phelps-Stokes Fund. Four study commissions were formed to deal with the following topics:

a. Impact of the West and international cooperation.
b. Industrialisation and urbanisation.
c. Village and rural life.
d. Responsible citizenship.

These study groups met frequently both before and during the visit of Dr. Price, the technical consultant for the study in Liberia, and culminated their work with a three-day meeting, December 14-16. Dr. Price and Dr. Harry Richardson of Gammon Theological Seminary, Atlanta, Georgia, served as consultants to this meeting which produced the outlines of the final report. This report has been presented to the annual meeting of the United Christian Fellowship, held July 20-30, in Monrovia. The theme for this meeting was "Are the churches and missions in Liberia ready to meet the problems of rapid social change?" Every mission and church was invited to participate.

There were 105 people registered as full time participants. The Phelps-Stokes Fund was represented by Dr. Raphael O'Hara Lanier, former U.S. Minister to Liberia; Mr. Kitagawa also attended. Dr. Sherman gave a keynote address, "Responsibilities of the Churches and Christians in Liberia Today" at the opening service. On two successive mornings Pastors Dennis (Protestant Episcopal) and Kelley (Lutheran) gave addresses on spiritual orientation to Christian concern for various kinds of social problems. Their addresses were manifestly products of theological response to the challenge of the changing society implications of which were more adequately comprehended through the study in which the speakers as Christians had been involved.

The conference revealed how the study had met a crucial need of the Christians in Liberia, where Christians are found in strategic positions of the government, industry, educational and other public institutions. The rapid social change study gave a substantial group of Christians an opportunity together to look at the social, economic, political, moral and spiritual problems of Liberia at a high level of professional competence. The report from the conference indicates that those present are determined to stay together in concerted efforts to translate the insight gained by the study into constructive actions.

C. GHANA

A study programme on rapid social change could not omit Ghana, the country which perhaps more than any other in Africa is the symbol of the rapid change which is being sought in so many areas of the continent. Negotiations for the study were facilitated by the interest of the Christian Council and its secretary, Mr. Peter Dagadu, and in December 1956 a plan was worked out whereby the Christian Council, in cooperation with the World Council's Division of Studies, agreed to sponsor a study under the supervision of Professor Busia, head of the Department of Sociology of the University College of Ghana, and a member of the Working Committee of the Department on Church and Society.

1. Background of the Study

In a brief description of the problems underlying rapid social change in areas of rural Ghana, Professor Busia wrote in one of the earlier memoranda for the study:

> I was born in Wenchi in North West Ashanti in the Gold Coast. The town of Wenchi is the headquarters of a chiefdom of about 12,000 people. More than half the population lives in Wenchi, and the remainder in villages, all within a ten-mile radius. I have never lived there much, but I have visited it frequently. I have been interested in the various social changes that have taken place there in the short space of forty years. Forty years ago Wenchi had no motor road, no school, no church, no shop retailing European-made foods. The first church was established in 1917, and the first school two years later. Today the town has several shops, two schools, a hospital, a literate chief, and it is the center of trade and also of political activity. What interests me is the way social change has affected human relations in Wenchi. Party politics, for example, has not meant democracy, but strife within families. The church in 1920 was the center of activity and change; today there is strong rivalry from new gods ... Our work ... (could) ... throw more light on the sort of help that should best be given by those who are interested in helping communities. It is not an urban center yet, and we have no full-scale studies of changing peasant communities of this kind. It has many fascinating facets: what is the influence of the Church in the field of human relations, of trade, of the school ... ?

Professor Busia visited Geneva in December 1956, and it was decided that the study in Ghana should be in the form of an enquiry on the churches and the problems of rapid social change in three situations:

Wenchi - a village of about 12,000 persons in Ashanti land, where the Church has been established relatively recently, where it has the possibility of rapid growth, and where rapid economic development is also taking place.

Akropong - a small town in the Eastern territory of Ghana where the Church has been established for over one hundred years and where a large part of the population is nominally Protestant. This region, once one of the richest areas of Ghana, has suffered a decline in recent years.

Accra - the capital of Ghana and one of the most important urban communities in the entire country.

The main focus of the study was to be the impact of the Church on society, and data was to be collected on the Church and family life, economic life, education, political life, social life (i.e. as societies), traditional culture, values and goals, and social change.

Work began on the study in January 1957. Three research assistants were engaged by Professor Busia to help in gathering data, and an Advisory Committee for the study was appointed by the Christian Council.

The Committee held a conference November 29-30, 1957, to review the programme with Professor Busia and the members of his research team. A second conference was held on the weekend of March 28-30, 1958, with representatives from all the churches and organizations of the Christian Council. At this meeting papers were read by the Bishop of Accra on "The Church and the Political Situation"; by Dr. B.M. Niculescu on "The Church and the Problems of Economic Life"; by Rev. C.G. Baeta on "The Church and Marriage and Family Life"; by Rev. L.H.S. Osea-Addo on "The Challenge of Bribery and Corruption in Public and Social Life", and by Mr. E. Ampene on "The Church and Education and Social Services".

2. Report on the Study

Professor Busia is preparing a full report on the research programme and on the results of the study conference, which will be submitted to the World Council and published.

D. CAMEROON

1. Origin and Organization of the Study

The staff was strongly advised to include a non-English speaking territory among the areas in Africa where the study was to be undertaken. The choice lay between the French Ivory Coast, Togo, the Belgian Congo, and the Cameroon. At the meeting of the Working Committee at Herrenalb in 1956 it was agreed that we should seek to have a study in the Cameroon. The necessary funds were provided with the help of the World Council's Division of Interchurch Aid.

In developing this study we have received full cooperation from the director and staff of the Société des Missions Evangéliques de Paris, and also from Pastor Jean Keller of the Fédération Evangélique du Cameroun de l'Afrique Equatoriale. It was the latter who suggested that Mr. Thomas Ekollo, a theological student from the Cameroon just completing his studies in France, might be interested in helping with the study, and he subsequently agreed to serve as Executive Secretary, beginning his work in January 1957.

The visit of Dr. John Karefa-Smart and Mr. Abrecht to the Cameroun in March 1957 provided an opportunity to discuss the project with Mr. Ekollo and the leaders of the church and mission in the Cameroon. They were joined by M. Pierre Benignus of the Paris Mission Society who has also helped greatly in developing the study in this area.

The beginning of our work coincided with the establishment of several new "younger churches" in the Cameroon, which are associated in the new Comité des Eglises Baptistes et Evangéliques du Cameroun (CEBEC) and are offspring of the missionary work of the Paris Mission Society. Our study is under the direct sponsorship of these churches. The Chairman of the Study Committee is Pastor Jean Kotto, General Secretary of the Evangelical Church of the Cameroun, and the Treasurer is Pastor Michel Rousseau, Treasurer of the Baptist Church of the Cameroun and a Baptist missionary from France. An effort is being made to include other churches, especially the newly independent Presbyterian Church of the Cameroon.

2. Content of the Programme

The French Cameroon has been under French mandate since the first world war. Following the second world war a strong nationalist movement developed within the country, leading to the formation of a political party working for independence. In 1954 there were serious political disturbances in the country, and today it is claimed that a nationalist maquis exists to fight for immediate independence.

This spirit of independence is also alive in the Protestant churches, which altogether have about 500,000 members. Within the last year the two largest groups, the Evangelical Church of the Cameroon and the Presbyterian Church of the Cameroon, have become autonomous churches.

In this situation the relevance of ecumenical study, particularly on Christian political and social responsibility, is clear. As a young leader of the Cameroun has said:

> The need for a rethinking of Christian values for Africans and by Africans is evident. The churches, once they become independent, will not really be mature until the Gospel and Christian thinking built up during the centuries will have been rethought in African terms in order that they may be then rediscovered with greater conviction... We ask ourselves how it will ever be possible to rethink the Gospel and Christian thought without referring to the many factors of this brutal (socio-political) evolution. If such is the evolution of ideas, then is it still necessary to show that the status of the Church is related to the political status of the country? The various nationalist political movements enjoin Cameroonian pastors and priests to collaborate in the adventure of the liberation of the country. In addition the Christians (and particularly the Protestants) who claim to be the soul of the people, cannot remain indifferent to what has recently been called ... the 'renaissance of African culture'. Problems of urban and rural life, problems of marriage, in short, problems of access to modern life, with all that this signifies, comprise difficulties which the Church is called to face.

It is against this background of political and social concerns that the study in the Cameroon has developed. During the first year attention was given to three questions:

a. The Christian's responsibility in political life (Engagement politique du chrétien),
b. The Christian role in the urban community,
c. The Christian witness in the rural community in the process of change.

An interdenominational retreat for pastors in the Cameroon was held November 7-8, 1957, at Douala, with the following programme:

a. The direction and the necessity of the social responsibility of the Church - Pastor Roland de Pury.
b. The development of political consciousness in Africa and the churches' responsibility - Dr. Marcel Bebey-Eyidi.
c. Bible studies on the meaning of witness in the Cameroon today.

A final study conference has been held in Douala in September 1958. It is planned that seventy persons will attend this meeting, after which the final report on the study will be prepared.

E. THE COPPERBELT OF NORTHERN RHODESIA

1. Background and Organization of the Copperbelt Study

Northern Rhodesia, and the Copperbelt in particular, is a region of great social change and tension, one of the most explosive areas of Africa. Most of the current social problems stem from the influx of European settlers, the development of modern style copper mining begun in Northern Rhodesia about 1930, and the plan to join Northern and Southern Rhodesia and Nyasaland into an independent federated territory. This political federation has been opposed bitterly by almost all the Africans of Northern Rhodesia and Nyasaland, who fear that it will lead to permanent white domination.

Our Copperbelt study is concentrated particularly on the problem of social change created by the development of modern large-scale copper mining and the resultant rapid urbanisation. The first investigation of the emerging social problems of the Copperbelt was prepared by a Christian survey group sponsored by the IMC Research Committee in 1932 under the direction of Dr. Merle Davis. Their report, entitled "The African in Modern Industry", described the effect of industrialisation on African tribal and rural life. It was partly because of this background of concern and research by the churches and missions in Northern Rhodesia that

the Copperbelt was selected as an area for further study of the Christian responsibility in society.

At a meeting in June 1956 the Executive Committee of the Christian Council of Northern Rhodesia welcomed the suggestion of a rapid social change study. In November 1956 funds for this project were provided by the Phelps-Stokes Fund. In February Dr. John Karefa-Smart and Mr. Abrecht went to Northern Rhodesia for a visit of three weeks at the invitation of the Christian Council and its secretary, Mr. Peter Musgrove. They were joined by Mr. John Taylor of the Department of Missionary Studies' enquiry on "The Life and Growth of the Younger Churches", and worked in collaboration with him on the two studies.

2. Brief Report on Social Problems in the Copperbelt Today

The following excerpts from a personal report prepared by Dr. John Karefa-Smart following our visit in February-March 1957 may help those not familiar with this area to understand the acute problems of social change and Christian witness in Northern Rhodesia today.

> Each Copperbelt 'mine' consists of the actual shafts and underground workings, the processing plant and offices, a large 'compound' of monotonously uniform houses for African workers, and a smaller residential garden suburb for Europeans, both management and workers. Always attached to the mine is a satellite European 'Municipality' which contains the government offices and the European business enterprises which depend on, and serve, the mining community. This European municipal community has, in its turn, one or more African 'locations' to house the non-mining Africans employed in the municipality. In some instances there is also an 'African township' which is not under the control of the municipality. Residential 'apartheid' is at least as rigidly enforced in Northern Rhodesia as in the Union of South Africa.
>
> The whole life of the African mine-worker, and that of his family, is subject to great control. His house is assigned to him; his basic food and health requirements are cared for. For his leisure he has the choice of going either to a beer-hall or to a welfare center whose activities are organized on his behalf. These include a cinema in which only the most carefully censored films are shown. Passes may be required of Africans leaving their locations at night ....
>
> It is difficult to see how a system of residential segregation which denies the opportunity to Africans of participating in European cultural life can in any way help prepare both Europeans and Africans for the multi-racial society which is the most promising hope for progress and peace in this part of the world.
>
> The political picture is complicated by the Federation of Northern Rhodesia with Southern Rhodesia and with Nyasaland.

Africans resent the fact that Federation was carried through in spite of their expressed views against it. They also feel that they have been brought by Federation into the orbit of South African policy towards Africans. Above all they are afraid that Federation is an obstacle in the path of their own progress towards self-government as an African state.

Closely related to the problem of fuller participation by Africans in the government of their country is the question of the education of Africans.

The Church usually follows the pattern of having one congregation per denomination for the combined European population of the mine and of the municipality, and one African congregation in the mine coumpound and one or more in the 'location' and 'township'. An expatriate missionary is usually in charge of both the 'European work' and the 'African work', and he sometimes has the assistance of an African pastor, of very elemental training, whose duties are strictly limited to the African congregations.

It seems to us that this arrangement, in defence of which we heard many arguments, mainly from missionaries who were in charge of European congregations, is a great handicap to the Church in its task of reconciliation in this situation of social cleavage.

In looking at the total situation, it seems to us that the Church can be the focal point in mending the cleavages in all areas of society. It can, and must, present to Africans and Europeans alike the challenge of true inter-racial cooperation in society which will not nourish and keep alive the fear of Africans of being dominated by Europeans, and the fear of Europeans of being swamped by Africans.

3. Present Organization and Leadership of the Study

As a result of the staff visits, and following discussions with the Executive Committee of the Christian Council of Northern Rhodesia and the Copperbelt Christian Service Council, it was agreed to proceed with a programme in this region.

In April 1957 Mr. Peter Matthews, a missionary from Australia, arrived in Northern Rhodesia to serve as full-time secretary of the Copperbelt Christian Service Council, and a few months later he was also elected secretary of the Christian Council of Northern Rhodesia. In this capacity he agreed to serve as executive secretary of the rapid social change study. The World Council agreed to provide a consultant to help with the development of study groups and the preparation of a study conference.

In July 1957 the annual meeting of the Christian Council of Northern Rhodesia endorsed the plans for the study and appointed a Steering Committee for this project. In November Dr. C.L. van Doorn, a mission-

ary sociologist from Holland and the founder of the Student Christian Movement of Indonesia, accepted a call to serve as consultant for nine months. He and Mrs. van Doorn arrived in the Copperbelt in March 1958.

The following four topics form the framework of the enquiry:

a. The theological basis for the concern of the churches with rapid social change.

b. Responsible citizenship.

i. The ethical implications of political life and action.
ii. How soon and in what ways should the franchise be extended to the unenfranchised?
iii. How can political responsibility and leadership be developed? How and to what extent can political education be given? What leadership can the Church give in this field?

c. The impact of industrialisation and economic development.

i. What are the stabilizing conditions needed in an industrialised and rapidly developing area like the Copperbelt?
ii. What part can the Church play in such adjustment and stabilizing with particular reference to family life and housing?

d. Justice in patterns of multi-racial living.

i. What type of community should we be aiming to produce, and what steps can be taken towards its achievement?
ii. What forms of training can the churches promote to help people to adapt themselves to this changing community?

These topics are being discussed in study groups in four cities in Northern Rhodesia (Lusaka, Ndola, Kitwe, and Luyansha). Plans are being made for a study conference in the third week of November 1958.

F. KENYA

1. Origin of the Study

It is perhaps unnecessary to explain why Kenya should be in any list of areas included in a study of rapid social change in Africa. As a result of the emergency created by the Mau Mau movement, many groups in Kenya, including the churches, have been struggling to find new policies to overcome some of the serious social and economic problems facing the country.

Concern for the problems of rapid social change in Kenya preceded the World Council's study, due to the initiative of Dr. S.A. Morrison,

the General Secretary of the Christian Council from 1952 until his sudden death in July 1956. He initiated a comprehensive and varied programme primarily related to rehabilitation in the Kikuyu area but which has spread since to all parts of Kenya. It included a team concerned with study, adult education and work with political groups. One activity was a study committee on the theme "The Multi-Racial Society in Kenya", which met fifteen times during 1954-55. When the rapid social change study was launched, Dr. Morrison asked that the Kenya study committee be related to the World Council of Churches programme, and during the visit of Dr. van Beyma to Kenya in March 1956 plans for this were made. However, the untimely death of Dr. Morrison prevented these from being realized.

In 1957, in consultation with the Christian Council of Kenya and the Department of Inter-Church Aid of the British Council of Churches, a new plan was devised including the provision of extra staff for the Kenya study. In November 1957 arrangements were made with Mrs. Marion Forrester, an economist from the United States, to work on this programme in Kenya for two years. She took up her work there in December 1957. In May 1958 Dr. de Vries visited Kenya and was able to review the programme.

2. Content of the Programme

The Kenya study programme has two parts which are being developed in coordination with each other but using different methods:

a. Research project on the patterns of income and expenditure in the urban families in Kenya. This project is under the direction of Mrs. Forrester working with a team of interviewers and with the cooperation of government, the University College, Makerere and the students of the Royal Technical Institute of Nairobi, as well as the churches. Already over four hundred African families have been interviewed. The purpose of this research programme is to secure information about economic problems facing families in the growing urban communities of Kenya, their attitude towards wealth, saving, etc.

b. Study programme on responsibility of churches in relation to political and social development in Kenya.

i. Present position of land tenure and the future pattern of rural life in Kenya.
ii. Present constitutional position and the future racial relations in political development.
iii. How is the Church concerned today with these problems?

During the recent visit of Dr. de Vries plans were made for the further development of the study. An advisory committee, composed mainly of Christian laymen both in and outside of government, of all races, has been formed to help guide the research programme. As soon as the investigation among African families has been completed, a similar study will be undertaken for Asian and European families in Nairobi. At the same time, an effort will be made to retrace a selected number

of African townspeople to their respective rural backgrounds, discovering the ties they still retain, etc. There will also be a check upon findings in Nairobi and in a few other towns in Kenya. The third stage will be to interpret the findings in terms of the life and witness of the churches in Kenya.

G. UNION OF SOUTH AFRICA

1. Origin and Organization of the Study

The study in South Africa originated at meetings which Dr. van Beyma was able to have with the Christian Council of South Africa and the Executive Committee of the Dutch Reformed Church during his visit there in February 1956. Discussions with these two groups led to the formation of an Inter-Church Study Group for the rapid social change study with approximately five official members from each group, including two representatives of the Bantu churches. Dr. Brink, member of the World Council Central Committee for the Dutch Reformed Church of South Africa, and Dr. Blaxall, the secretary of the Christian Council of South Africa, have helped greatly to bring about this cooperation between the two groups.

The Inter-Church Study Group had several meetings during 1956, but progress was slow due to the lack of a permanent secretary to promote the study and to the absence of a clear understanding between the two member groups about the subjects to be included.

In March 1957 Mr. Abrecht met with the members of the Study Group in Johannesburg, and as a result of this meeting five topics were set for study, and Dr. Meiring, the Moderator of the Dutch Reformed Church of the Transvaal, and Dr. Blaxall agreed to serve as co-secretaries for the programme. The five topics are as follows:

a. The theological basis of the Christian concern for society.
b. Urbanisation and the impact of industrialisation.
c. Rural and tribal life.
d. Responsible citizenship.
e. The task of the Church.

The Afrikaans- and English-speaking sections agreed to submit papers on each of the five topics from their section, with the understanding that the papers would be checked first with co-workers from their own church, "thereafter each writer to collaborate with his counter-part in the other language study group and an effort made to integrate the theses in one thesis, or otherwise to present them as two parallel statements". First drafts of the papers were presented at a meeting of the Study Group in February 1958, and after comment and discussion they were referred to their authors for revision and integration as outlined above.

In April 1958 Professor de Vries visited South Africa, meeting with church leaders and laymen in different parts of the Union, and attending the rapid social change study conference organized by the Inter-Church Study Group at Rosettenville.

2. Report of the Rosettenville Conference and Plans for the Future.

The consultation at the Rosettenville (Johannesburg) centre of the Anglican Church, May 7-8, was attended by twenty-five participants from eleven churches in South Africa. In the absence of Dr. Brink due to illness, Dr. Burger from the Dutch Reformed Church was unanimously elected chairman. A number of university professors and some government officials who had participated in the writing of the draft papers also attended the meeting.

In producing the integrated theses, the participants aimed at reaching the highest possible degree of agreement. It was a very pleasant surprise to all to discover that the common ground of Christian insight and responsibility was much broader than had seemed possible even to the staunchest optimists. Only in a few - though important - instances was it necessary to state two, equally sincere, different points of view. In other cases participants from one section were willing to withdraw a controversial statement; in still others it was possible to draft a mutually acceptable principle.

An observer could not refrain from concluding that in recent years in the Union of South Africa an appalling lack of communication between groups, ever Christians and churches, has prevailed in this multi-ethnic and multi-language country. The discussions at Rosettenville were most revealing of what a frank and open confrontation between Christians can mean in bringing about at least greater understanding of each other's problems.

Two events just preceding the Rosettenville consultation helped to put it in the right perspective: the general elections of April 16, with an overwhelming vistory for the Nationalist Party, and the Stellenbosch conference of SABRA (South African Bureau for Racial Affairs) in early May. At the latter urgent pleas were made, mainly from within the Dutch Reformed Church, for an improvement of "human relations" among members of different races in South Africa. However, the Rosettenville consultation went far beyond these statements in theological depth and a sense of common Christian responsibility with regard to the complexity of the South African situation.

The final text of the Rosettenville documents has been prepared jointly by Dr. Blaxall and Dr. Meiring, and will be sent to all churches and mission-churches in South Africa for further study and consideration. It was felt that some additional subjects would be added to the study, and that then these documents would provide a suitable basis for a larger church conference in South Africa. In this connection it was suggested that the continuation committee of the multi-racial con-

ference of church leaders, held in Johannesburg in 1954, be requested to call a conference where the various papers of the rapid social change study could be discussed. At a subsequent meeting this committee agreed to submit the report or certain parts of it to a multi-racial conference to be held some time during 1959.

PART IV

THE MIDDLE EAST

1. Introduction

A number of projects for the study in the Middle East have been launched, and some of these have been partially realized. The difficulties, however, created by the present political and social situation in the Middle East have upset all plans and time schedules, and it has not been possible to make very great progress with the study programme planned for this area. Moreover, the member churches in this area have not previously shared in the processes of ecumenical study, and it has taken time to make its purpose and relevance clear. The strength of Islam and the lack of ecumenical contacts among the churches in the Middle East are other factors which have slowed the development of our work.

Nevertheless, while progress has been slow, there is a growing interest in Christian study of the problems of rapid social change. The work has already resulted in new contacts between the Orthodox and Evangelical Christians of the Middle East, and has helped to deepen their understanding of the ecumenical movement.

2. Development of the Study - Staff Visits

Following the suggestion of the Working Committee in 1955, it was decided to try to enlist Christian groups in Lebanon and Egypt in a study programme. Mr. Abrecht visited these areas for six weeks in January-February 1956, with the result that study committees were formed in Cairo and Beirut.

In Egypt the committee is an ad hoc inter-confessional group which is closely related, however, to the Institute of Coptic Studies. Father Makary el Souriany of the Coptic Church is the convenor. Participating in it are clergy and laity from the Coptic, Greek Orthodox, and Evangelical Churches, and leaders of the YMCA and YWCA.

Similarly, in Lebanon the study committee has been specially organized; Father I. Hazim of the Greek Orthodox Church is the chairman, and the Rev. William Haddad of the Evangelical Church is the secretary. This committee was formed with the approval of the Greek Orthodox Bishop of Beirut and the Near East Christian Council. A majority of the members are Orthodox and Evangelical laymen active in the social and economic affairs of Lebanon. It was expected that the work of this committee would help to provide information of interest not only to Lebanon but also to Syria and Jordan. For this purpose there has been contact with Christian groups in these countries. Interested church leaders and laymen in other Middle East countries have been kept informed of the development of the work in these two areas.

Both of the study committees indicated their interest in concentrating particularly on the problems facing the Church in rural and village life. In May 1956 Dr. Visser 't Hooft met with the Beirut committee and it was decided to concentrate attention on the general theme, "The Present-Day Problems of Rural Lebanon: Recommendations for Their Solution and the Task of the Church in the Rural Society of Lebanon". The committee in Egypt also began to make plans for work on the problem of rural and village life. The social situation in the villages of Egypt has been of growing concern especially to groups in the Coptic Church.

In July 1956 plans were made for a study consultation to be held in the Eastern Mediterranean region in November 1957 on the urban and the rural Church. Dr. de Vries was able to visit Egypt briefly in September 1957 to discuss plans for this meeting. As a follow-up to the Cairo conference, it was also planned to hold the annual meeting of the Working Committee of the Department on Church and Society in Lebanon in the summer of 1958, and to convene a second Middle East conference on social questions at that time. However, the Suez crisis, the present difficulties in Lebanon, and the uncertain situation in other areas made it necessary to cancel these plans. For a time, further communications with Christian groups in these areas was very difficult.

3. Publications

Despite these problems, the committee in Lebanon has proceeded with the translation of portions of the Second Statement of the rapid social change study into Arabic, and these have been printed and circulated to Christian groups in the Middle East.

4. Proposals for a Middle East Study Conference

During April 1958 Mr. Kitagawa visited the study committees in Egypt and Lebanon, and met with groups in Jordan and Baghdad to make plans for a study conference. It was decided, circumstances permitting, to hold this in Lebanon in April 1959.

PART V

LATIN AMERICA

1. Factors Influencing the Study

The programme in Latin America has not been on the scale of the work in Asia and Africa. This is due to the relatively few contacts between the World Council and the churches of Latin America, also to the lack of special resources to make possible a substantial programme.

On the other hand, there are crucial issues of rapid social change in many parts of Latin America. Rapid industrialization and urbanization with resultant effects upon rural life, changes in political life due to the increasing power of workers and other social groups, serious social problems due to the low living standards of great masses of people, immigration into Latin America from many different areas -- these are some of the grave problems confronting these countries.

There is also a growing concern in some churches for the problems of modern society. Christian youth are bewildered by social change, and laymen are asking for information and guidance concerning the Christian's responsibility in political and economic affairs. Questions are also being asked about the effectiveness and adequacy of the methods and conceptions underlying Protestant social service, especially in the areas of historic Christian activity: the medical, educational, and agricultural fields. (See the recent survey, Technical Assistance by Religious Agencies in South America by Dr. James G. Maddix, University of Chicago Press, 1956.)

As a result, while our work in Latin America has not been extensive, an unexpected number of churches, most of which are not members of the World Council, have expressed interest in the kind of programme represented by the rapid social change study.

2. The Programme in Brazil

Due to the interest in social questions of a group of clergy and laymen in Brazil, the first study on rapid social change in Latin America was launched here. The response has been extremely encouraging. Two consultations have been held on the Christian responsibility in society, and these have lead to a great new concern for the role of Christians in the rapidly developing political and economic life of Brazil.

The first consultation was held in Sao Paulo, November 15-19, 1955. It took place in the midst of a political crisis which seriously disturbed the preparations but also accentuated the significance of the conference, which had as its theme "The Social Responsibility of the Church". It was attended by 35 persons representing twelve denominations; half of the group were laymen. The World Council contributed two speakers: Professor Hahn of the theological faculty of the University of Heidelberg, already visiting in Latin America, spoke on the biblical and theological founda-

tions for Christian participation in society; and Professor de Vries spoke on the major problems confronting the areas of social change. Various speakers from Brazil analyzed the issues confronting their churches. Dr. Benjamin Moraes, Vice-Moderator of the Presbyterian Church and professor of law in Rio de Janeiro, was chairman of the consultation, and Mr. Waldo Cesar and the Rev. Richard Shaull served as co-secretaries. The group divided into commissions to consider specific problems, and on the basis of these discussions a report was prepared which was circulated to churches in Brazil.

It was unanimously agreed to appoint a continuation committee to carry on a study programme. This subsequently was transformed into a Commission on Church and Society incorporated into the Evangelical Confederation of Brazil.

The second consultation was held in Campinas in February, 1957, on the theme, "Rapid Social Change in Brazil and the Responsibility of Our Church". Forty pastors and laymen attended this conference, and Pastor Jacques Maury of France, representing the World Council study programme, spoke to the meeting on "The Church and the Problems of a Changing Society". The consultation was divided into three working groups for discussion and the preparation of reports on the issues confronting the church in the industrial, rural, and political life of Brazil. This report is the most substantial survey yet made of the social task of the Church in Brazil, and has been widely circulated to Brazilian pastors and laymen.

As already mentioned, the first consultation led to the formation of a Commission on Church and Society responsible for developing a study and educational programme on social questions in the churches of Brazil. In addition to organizing the second consultation, the Commission has undertaken the translation into Portuguese and the distribution of various ecumenical statements on social questions. Their most ambitious project in this area has been the translation and publication of the book, The Christian as Citizen, by Prof. John C. Bennett.

The Commission would now like to begin more intensive study of particular problems and also widen its outreach in the churches, but is greatly in need of resources to develop its programme. Some support has been given by the Committee on Cooperation in Latin America of the Division of Foreign Missions, National Council of Churches of Christ in the U.S.A. In addition, through its ecumenical scholarship programme, the World Council has made it possible for the executive secretary of the Commission, Mr. Waldo Cesar, to spend six months (Sept. 1957 - Feb. 1958) in Europe for study at the Ecumenical Institute and a period of work with the staff of the Department on Church and Society.

3. Staff Visit in Latin America - Programme in Other Areas.

Mr. Abrecht visited Latin America in June and July, 1957, to attend a conference on social questions, organized in Montevideo by the churches of the River Plate region, to meet with the leaders of the work in Brazil, and to discover what interest there might be in the study in

churches in other Latin American countries. In addition to visits in Montevideo, Buenos Aires, and several parts of Brazil, Mr. Abrecht made stops in Bolivia, Peru, Ecuador and Mexico.

a. The Montevideo Conference, held May 31 - June 3, 1957 had as its main theme: "Christian Responsibility in Areas of Rapid Social Change - Argentina, Chile, Uruguay". This conference was sponsored by the Confederation of Protestant Churches of the River Plate, in cooperation with the Department on Church and Society of the World Council of Churches. Twenty-five representatives of the churches of the three countries took part, representing six denominations. Reports were presented from the three countries, and the group also met in committees to consider the specific questions of Christian responsibility in political and economic life. Bishop Enrique C. Balloch of Uruguay served as chairman and Pastor Rudolf Obermuller of Argentina as vice-chairman of the meeting. The secretaries were Miss Jorgelina Lozada of Argentina and Mr. Luis E. Odell of Uruguay. At the close of the conference it was decided "to request the governing Board of the Confederation of Protestant Churches of the River Plate and the National Protestant Council of Chile to take the necessary steps as soon as possible to ensure in our countries the continuation of the study of Christian responsibility in areas of rapid social change."

In answer to this request, commissions on Church and Society have been set up in Uruguay and in Argentina, with provisions for collaboration between them to avoid duplication of effort. The committee in Uruguay has decided to have its first study on "The Church and the Welfare State in Uruguay.

b. Visit to Brazil. During his visit to Brazil, Mr. Abrecht met with the leaders of the study commission to discuss their future work, and with groups in different parts of the country to explain the background for ecumenical thinking about the Church and social questions.

c. Bolivia, Peru and Ecuador. The purpose of Mr. Abrecht's visit to this region was to explore the possibility of developing a study programme in cooperation with churches and missions working in these countries. The Indians constitute the overwhelming majority of the population of these three countries, and in recent years they have begun to demand a greater share of social and political power. In recognition of this fact the governments of the countries and international agencies like the International Labour Office and the Technical Assistance Board of the United Nations are beginning projects to promote higher standards of living and general social advancement for this group.

Mission groups have also been concerned about the needs of the Andean Indian, and in 1943 the Committee on Cooperation in Latin America appointed a committee of five to carry out a survey of the Indians of Ecuador, Peru and Bolivia. Their findings were contained in a book entitled: Indians of the High Andes: Report of the Commission appointed by the Committee on Cooperation in Latin America to Study the Indians of the Andean Highland, with a view to establishing a cooperative Christian Enterprise, edited by W. Stanley Rycroft, chairman of the Commission and published in 1946, (New York; 330 pages). This report described "the serious plight of the

the millions of Indians in the Andean highlands" and made "recommendations" for a new approach by missions in dealing with the economic and social problems of these countries. Unfortunately the recommendations were only very partially realized and subsequent political and economic developments, particularly in Bolivia, would now make it necessary to revise the strategy envisaged.

Some churches and mission groups in these countries are interested in the rapid social change study as it relates to their situation. The social problems confronting these small churches, especially in the larger cities, are staggering and there is a great need for new thinking about the Christian witness in the present situation. If special resources in leadership and money were available, a very much needed ecumenical study on problems of rapid social change could be launched in this area. At the moment the best that can be done is to develop contacts with interested groups and individual pastors and laymen.

d. Mexico. The tremendous industrial and social development of Mexico in the last 20 years is creating new problems for the churches here also. The Evangelical Council of Churches of Mexico has indicated that it would welcome the help of an ecumenical study programme on social questions and would be pleased to have visiting lecturers on the theological and biblical foundations for Christian thinking about social problems from both the United States and Europe. There is at present little organized discussion in the churches on the Christian response to the very grave situation posed by the rapid growth of the cities and the mass movements of migratory labour annually from Mexico to the United States. However, here as in the other regions of Latin America, the problems can only be dealt adequately if special resources are found.

4. All Latin American Conferences of Churches

From various quarters during the past several years the suggestion has been made that there be convened a conference of Latin American churches and it has been suggested that this might be linked with a Latin American Church study conference on the problems of rapid social change. However, at the moment there is no clear mind among Christian leaders in Latin America on either the feasibility or the desirability of such a Latin America study conference.

5. Bulletin on Church and Society.

As a result of discussions with individual Christian leaders and laymen throughout Latin America, we shall soon begin to publish a mimeographed bulletin in Spanish on Church and Society (Iglesia y Sociedad). It will be published three times a year by a group of friends of the World Council in Latin America, in collaboration with the Department on Church and Society. It has been suggested that a similar bulletin in Portuguese be published for Brazil.

PART VI

PROGRAMME IN THE WEST

A. INTRODUCTION

1. Development

Rapid social change in Asia, Africa, and Latin America raises questions not only for Christians of these continents, but also for Christians in the West. Every opportunity has therefore been taken to secure study of the particular responsibilities of Christians in the West in relation to the new situation of political and economic life in these areas, in the hope that a world-wide conversation might be developed on these issues between the Western churches and the churches in the areas of rapid social change.

As the following review of the programme in the West will indicate, the study has awakened a substantial interest and participation in this world-wide discussion on the problems of rapid social change. Yet although this is true, it is also the case that, generally speaking, the Western churches have responded very slowly and hesitantly to this programme. The reasons for this can only be touched upon here. Some have felt it to be presumptuous for Christians in the West to discuss social change in Asia, Africa, and Latin America. The churches in some Western countries have been preoccupied with their own problems of rapid social change. Some have questioned the World Council's emphasis on the social problems of Asia, Africa, and Latin America. Thus, in reviewing the development of the programme in the United States, the secretary of the American Study Commission on rapid social change declares that:

> At first there was considerable difficulty on the part of a number of American church leaders to understand the need for focussing the study on Asia, Africa, and Latin America. They were intensely aware of 'rapid social change' occurring in the United States and felt that the American churches were under heavy obligation to review their responsibilities in the light of the issues emerging in their own country... We needed to remind ourselves that this rapid social change study was devised and initiated by the Central Committee of the World Council of Churches in response to the Evanston Assembly's proposal that, in the World Council concern for social issues, attention should now be focussed on the needs and problems of the peoples and churches of Asia, Africa, and Latin America.

Similarly in many Western countries the issues of rapid social change facing Asia, Africa, and Latin America seem remote and specialized, the concern primarily of missionary societies or of relatively specialized groups. To some extent, it was felt perhaps that discussion of such questions was too controversial and "political" for the Church and that such matters had best be left to the concern of government.

Gradually, however, the Western diffidence about sharing in such a

discussion has been overcome and at the present time there is a growing interest in taking up the issues facing the areas of rapid social change. It may very well be that in the final analysis a major result of the study will lie in the fact that through it there has come a challenge to the spirit of isolationism which characterizes so much of Western Christian thinking in regard to the whole range of problems raised by rapid social change in other parts of the world.

2. The Issues for Discussion in the West

A memorandum prepared in November 1956 on the Issues Proposed for the Study in the West recognizes that it is difficult to generalize about the specific points on which Christians in the West can make a contribution because "the relation of the countries of the West (and of the churches in these countries) to the areas of rapid social change has been very different". However, these differences make an ecumenical enquiry on this subject all the more important.

The memorandum lists four topics "on which Christian thought in the West is needed":

a. The effect of rapid social change in Asia, Africa, and Latin America on the historic relationships which have existed between these countries and the West.

b. The significance of rapid social change taking place in the West; its lessons for and its effects upon social change in Asia, Africa, and Latin America.

c. The role of the West in providing economic aid and technical assistance for the countries of Asia, Africa, and Latin America.

d. The responsibility and mission of the churches of the West in relation to areas of rapid social change.

The reactions from Europe and the United States indicate that these issues have provided a sound basis for examining the responsibility of Western Christians.

3. Consultations in the United States and Europe

To encourage discussion on these issues, two consultations have been held:

a. American Consultation in New Haven (USA), July 1957

Twenty-seven American church leaders attended this study consultation in New Haven to consider the rapid social change programme from the point of view of the American churches. In these meetings the four issues of the memorandum were analyzed and elaborated into a fuller statement of the problems before the American churches (see below).

b. European Consultation in Odense, Denmark, August 1958

This consultation on "Specific European Responsibilities in Relation to Asia and Africa" was attended by sixty Christian leaders, including

a number of outstanding, clergy, laymen, and missionary leaders from Europe together with a group of Asian and African Christians. The following topics were presented and discussed at this meeting:

i. The European churches and the political involvement of Europe in Asia and Africa: an analysis of the present situation. (This topic was divided into two parts: A. The problems of transition from colonialism to new relationships; B. The role of European churches and missions in relation to the political colonialism of nations.
ii. The social and cultural impact of Europe upon Asia and Africa.
iii. The ethical problems of European private enterprise and industry operating in areas of rapid social change.
iv. The responsibility of Christians in relation to European programmes for contributing economic aid and technical assistance to areas of rapid social change.
v. Meeting the challenge of service: the future role of the European churches in relation to government policies, the outlook of their people, and their understanding of their mission and ecumenical responsibilities.

A report of this meeting, together with the preparatory papers, will be issued in the fall of 1958.

4. Publications and Staff Visits

A considerable number of the documents and papers published for the study have dealt with the responsibilities of the West especially in the area of technical assistance and economic development. (See list of publications in Appendix I.) In addition, staff visits have been made to Denmark, France, Germany, Holland, Sweden, the United Kingdom, and the United States to help in the organization and development of study on these questions.

F. EUROPE

1. United Kingdom

a. The British Council of Churches

Responsibility for a study programme in Great Britain was assumed by the Social Responsibility Department of the British Council of Churches, which, in consultation with the Executive Committee of the Council, appointed a special study group on the rapid social change study. The Provost of Leicester, the Rev. Mervyn Armstrong, was named chairman of this group, and Mr. Alan Keighley of the British Council of Churches staff served as secretary. Members included many laymen concerned with British relationships in Asia and Africa. This group held its first meeting February 7, 1957, at which it adopted the following outline for the study in Great Britain:

i. Introduction: Change and the Church; the inevitability of social change and the problem of the tempo of change.
ii. Analysis of the social consequences of change (desirable and undesirable).

iii. Christian responsibility (at the local and at the world-wide level.

A draft statement along these lines has been prepared and is being considered by the Committee. The final statement is expected this year.

b. Statement to British Baptists on Rapid Social Change.

In May 1956 an open letter to British Baptists concerning their responsibility towards areas of rapid social change was published by a small group representing the Baptist Union of Great Britain and Ireland and the Baptist Missionary Society, and meeting under the auspices of the Christian Citizenship Department of the Baptist Union.

This letter was a review of the problem of human need in great areas of Asia, Africa, and Latin America, the efforts of various national and international agencies to help meet this need, and the contribution of the churches. The statement points to the necessity of clarifying the Baptist position on the various moral problems involved, such as the question of birth control in relation to population growth. This seven-page printed statement has been widely distributed in Baptist churches and lay groups in Britain.

c. Conference of Scottish Churches' Ecumenical Association - "Scotland Faces World Need" - November 23-24, 1957

Six hundred delegates from eight churches attended this significant conference in Scotland. Sir Thomas Taylor of Aberdeen was chairman of the meeting, and Dr. Robert Mackie the organizing secretary. The preparatory study pamphlets indicated that this conference was "part of a total effort of churches everywhere to study the problems raised by the World Council's study". The preparatory pamphlets included statements on race, Christian political responsibility, and the economic responsibility of Christians in relation to the world's need. A group in Scotland representing missions, churches, and lay workers is continuing to work on the questions which have been raised at the conference.

2. France

The study was initiated in France when the Federation of Protestant Churches, through its Commission for Ecumenical Studies, appointed a subcommission for the rapid social change study. This Commission held its first meeting February 11, 1956. Mr. Robert Bonnal, a layman in the Ministry of Overseas Territories, was named chairman of the Commission and Mr. Peter was named secretary.

At this meeting it was decided to concentrate work primarily on the French-related regions of Africa. It was also decided to prepare a questionnaire for use in securing information about the problems of rapid social change in these French territories.

At subsequent meetings of the Commission in 1956 a questionnaire of fifteen pages was completed, and 1,000 copies have been printed and sent to Christian leaders throughout the French areas of Africa. Two members of the Commission were appointed to prepare a statement on the basis of the

replies received. This lengthy and comprehensive report has been published under the title Rapport sur un sondage d'opinion tenté en 1957 parmi les responsables protestants africains de l'Afrique Occidentale et Equatoriale sous influence française (Rapporteur - Pierre Alexandre; published June 1958, 112 pages).

In addition to these activities, the Commission has helped to distribute the World Council printed statements to churches and Christian groups in France.

3. Germany

The German Ecumenical Study Committee has organized four regional ecumenical conferences on "The Responsibility of Christians in Germany towards the Areas of Rapid Social Change", the most representative being an ecumenical conference at Bad Boll, January 1957. Sixty pastors and laymen attended this meeting, and the speakers included missionary leaders, economists and sociologists, and visitors from Asia and Africa. The Study Committee has also distributed the two statements on the study very widely to churches in Germany. At its meeting, February 28, 1958, the Committee authorized Prof. Wendland to form a special study group to prepare a statement on "The Responsibility of Christians in Germany in Relation to the Areas of Rapid Social Change".

Three of the German Evangelical Academies have also organized study conferences on the rapid social change theme, and the addresses at these conferences have been extremely valuable contributions to the study. (See especially the lecture by Prof. Baade: "Die Wirtschaftlichen und politischen Hintergrunde der westlichen und ostlichen Wirtschaftshilfe für die Entwicklungsgebiete", given at the Evangelical Academy of Locum, Hannover, in January 1957. This has been translated and published in Background Information under the title "The World in the Year 2,000".)

4. Other European Countries

Study committees on the issues of rapid social change have also been formed in Holland and Sweden. They have confined their activities thus far to the distribution of study material to interested groups in their churches and to more limited discussions of Christian responsibility in this field. Thus the Dutch group has collaborated with the editors of the important Dutch monthly publication Wending, which devoted its entire number (Vol. 12 No.4, June 1957) to the subject of the churches and areas of rapid social change.

Following the visit of Mr. Kitagawa in Sweden two study groups were formed with the help of Mrs. A.M. Thunberg, the social secretary of the Swedish Ecumenical Council: (1) on the technical issues of rapid social change with a member of Parliament as chairman; (2) on the theological and ethical implications and presuppositions of the rapid social change project. Both these groups are planning to make reports for use in the churches and as a contribution to the World Council study.

C. THE UNITED STATES

Responsibility for American participation was early lodged with the Division of Christian Life and Work of the National Council of the Churches of Christ in the USA. A co-ordinating committee was set up in the NCC, and a number of exploratory meetings were held to plan the study in the United States. This prepared the way for the consultation of American church leaders at New Haven, July 1957. This meeting completed plans for a United States Commission on the study, organized by the Division of Christian Life and Work on behalf of the entire NCCC. The Commission is chaired by Wesley Rennie, acting president of Springfield College, until recently Director of the Committee for Economic Development. The secretary is Dr. Clifford Earle, Executive Secretary of the Department of Social Education and Action of the United Presbyterian Church in the United States of America.

The Commission has been assigned the following responsibilities:

1. To determine the particular issues for study in the American churches and the NCCC units to be involved, and to assign problems to these units.

2. To determine groups outside of the NCCC to which assignments can be made, and to set up additional "working parties" to which assignments can be made.

3. To receive reports from all working groups and to prepare and present appropriate reports to the General Board of the NCCC.

4. To prepare and present appropriate reports and papers to the World Council staff in Geneva.

5. To engage in ecumenical conversations with groups in other countries, particularly in the areas of rapid social change, on topics related to the study.

6. To develop and co-ordinate long-range aspects of the study - including the participation of state and city councils of churches and of particular churches in the programme.

7. To collect research material and to develop and co-ordinate publication plans appropriate to the study.

8. To encourage (and to co-ordinate) American participation in international meetings related to the areas of rapid social change study.

This US Commission on the areas of rapid social change study held its first meeting in January 1958. In this meeting the Commission reviewed its assignment, and requested that the questions developed at the New Haven consultation be undertaken by various working parties - mainly in the related units of the NCCC.

A major assignment has been taken by the Department of International Affairs, and it is planned that a section of the World Order Study Confer-

ence to be held in Cleveland in November 1958 will deal with problems of American foreign policies and practices.

Another major assignment has been taken by the Division of Foreign Missions which will take up the difficult questions involved in the effect of rapid social change upon the work of American churches overseas and upon the relations of American churches to the younger churches.

Early in 1958 a pamphlet was prepared which is intended to serve as a study guide for American participation in the areas of rapid social change study. Ten thousand copies of the pamphlet have been published and distributed widely to Councils of Churches and Councils of Church Women. The pamphlet includes the questions to which American churches should be giving attention, and a section for local church activities related to the study. It incorporates many of the useful parts of the study materials produced by the World Council.

An interesting development has been the adoption and adaptation of the rapid social change study by American church groups such as the United Church Women, the Methodist women, the Presbyterian women, various student groups, and social action units of the churches. The September meeting of the Denominational Staff Council will feature a thorough discussion of the study and ways in which churches and church groups can participate.

The first reports of the various working parties are expected by late autumn 1958. Also many churches are planning their educational study programmes on the issues of rapid social change, bringing together groups of theologians, missionaries, and laymen for discussion of the problems.

It is the desire of the American group to establish direct contacts with groups of Christians in other countries in the West and in the areas of rapid social change for conversation on specific points.

Another practical outcome may well be the devising of ways of counselling and assisting American Christians who visit (for long or short periods) the countries of Asia, Africa, and Latin America. This applies especially to American personnel employed in areas of rapid social change - both in government posts and in private enterprises.

D. AUSTRALIA AND NEW ZEALAND

Because of the growing importance of the relations in Asia, of Australia and New Zealand, the Ecumenical Councils in both of these countries have expressed keen interest in this study, and are convening groups to work on the issues.

The National Council of Churches of New Zealand is directing the attention of the churches to the significance of the Colombo Plan and other technical assistance programmes which today express a major part of New Zealand's relationship to her Asian neighbours. The study is being greatly assisted by some Christian laymen related to these programmes by

their daily work.

During 1958-59 the following steps are being taken:

1 a. The compilation of a list of about fifty Christian laymen throughout New Zealand who are specially interested in this field and who have some competence in regard to it.

b. Distribution to them and others of relevant literature on New Zealand technical assistance including the World Council of Churches Project Papers.

2. A special "Technical Assistance" issue of Church and Community, the National Council of Churches' monthly paper, containing eight pages of special articles has been published.

3. In September 1958 a three-day study meeting will be held to decide what issues should be presented to the New Zealand churches for further study and/or action, and to frame them in a report.

4. A National Life and Work Conference to be held in May 1959 will study this report.

PART VII

CONCLUSION: OBSERVATIONS ON SOME PROBLEMS OF THE STUDY

In this final section of the report we offer some observations on the results of the work, on its meaning for the churches, and more particularly on the problems of methodology and application we have encountered.

I

In launching this study, the Working Committee on Church and Society emphasized that rapid social change poses problems which are fundamentally spiritual and moral. The church therefore cannot be a spectator of social change; it must work for "responsible emancipation". Change carries with it creative as well as destructive possibilities and the churches and individuals are required to demonstrate the Christian concern that such change shall enhance and not destroy the dignity of man in society. As the Second Statement of the Committee suggested, "The Churches are required to think anew their role in society".

What is the response of the churches in this situation? Do they appreciate their crucial role in relation to changing societies? Are they helping to provide a spiritual undergirding for those who seek to work for constructive and gradual change? How far are they "thinking anew" about their role in society? And how far do they realize the scope of the task before them? On the basis of a first reading of the results of our study a few observations on these questions may be ventured.

It is evident that the churches find great difficulty in responding creatively to the challenge of rapid social change. In the previous sections of this report we have shown how various churches have expressed their interest in the study. For many of them this was the first experience in study on social questions and it was therefore all the more remarkable that they so quickly took up the discussion of these problems.

Yet, despite this practical evidence of concern we cannot be sanguine about the contribution of the churches. Churches, like most social institutions, tend to be conservative in relation to change. Often they have to be invaded and overwhelmed by change before they act. And very often it is only after we Christians have been challenged by "the fiery stream of revolution" that we are willing "to leave behind the stagnant backwaters of reaction". It is our experience in the study that very frequently churches are galvanized to action by the realization that their youth are leaving the Church, sometimes because they find it irrelevant, sometimes attracted by secular ideologies. In other situations the churches begin to be aware that mores are breaking down under the impact of change. And not infrequently the study of rapid social change has provided an opportunity for groups within the Church, especially women and youth, to voice their dissatisfaction with its incapacity to realize the impact of change

upon their lives.

In many areas, the churches also sufer from the effects of "wasted years of stagnation", the recent decades when they failed to see the change that was building up and to prepare for it. This explains the many neglected problems, the spiritual unpreparedness and the ethical and technical inadequacy which characterize the Christian response to the present situation in so many areas of the world.

And what about the social thinking of the churches gathered together in the ecumenical movement? How well is it meeting the challenge of rapid social change? We in the World Council of Churches are justly proud of the record of ecumenical social thinking and we believe that it is in the line of the prophetic tradition of the Church. Yet, rapid social change is confronting us also with a radically new situation. We also must be ready to ask, how relevant is our thinking and what points is it being challenged by social developments in Asia, Africa and Latin America?

We can best appreciate what this question involves by examining some effects of rapid social change on the further development of ecumenical social thinking. Its development up to Evanston may be divided very roughly into four periods: Stockholm, Oxford, Jerusalem-Madras, and Amsterdam-Evanston. Certain features distinguish each of these periods: Stockholm marked the beginning of ecumenical social thinking and the realization that the churches needed to unite their thought and action on the political, social and economic problems of the modern industrial world; Oxford denoted the theological deepening of the ecumenical social concern and the definition of clearer Christian views on the basic questions of the state and economic life; Jerusalem-Madras was concerned with certain social and economic problems facing the missionary movement; Amsterdam-Evanston is marked by the clear definition of ecumenical social concern in the development of the concept of the Responsible Society and its application to concrete problems.

The post-Evanston concern with rapid social change in Asia, Africa and Latin America is clearly inaugurating a new period. It is raising many new issues on which the ecumenical movement has not worked before and which imply both a critique and an expansion of previous views and approaches.

It is not possible yet to enumerate in detail the points at which there must be reformulation of pre-Evanston ecumenical social thinking if it is to be more meaningful in the situation facing the churches and individual Christians in areas of rapid social change. It is clear however, that despite various efforts before Evanston to bring in Asian problems (Africa had hardly been considered) ecumenical thinking has still a very considerable western bias, reflected both in the social problems considered and the theological-ethical viewpoint which is taken. (Western as used here does not refer mainly to the geographic West but to the influence of the ethos of Greco-Roman civilization on Christian ethics.)

In the course of our studies in Asia , Africa and Latin America, we have sensed some of the shortcomings of this thinking when looked at in a world perspective; and have realized that it must undergo a great expansion in breadth and depth. Without this it cannot hope to express the ecumenical consensus in relation not only to the West but also to the new situation in the non-western parts of the world. It will be the task of the remaining two years of the study to make as precise as possible the meaning of this new period for the World Council and its member churches.

II

The criticisms made above of the churches may appear severe and perhaps unjust, especially at one point. The churches could well reply, "It is not easy to understand the specific role of the Church in a time of rapid social change? What are the theological categories which provide a basis for a study of its responsibility? What is the specific Christian and church orientation of the study of rapid social change?"

It may be additional evidence of our weakness in this area that the Working Committee decided that the theological criteria for the study could not be stated clearly in advance, but could only be discovered through more analysis of the problems of rapid social change. However, assuming that the Christian faith does not aim to offer men and women engaged in social affairs "a picture of ideal social orders or Utopias which they know are impossible, but guidance in making responsible decisions in the ambiguous choices which they cannot escape," the clarification of theological problems had to involve a considerable previous effort of social study and analysis. Also Christians must experience and comprehend some of the incongruities, the frustrations, and the preplexities of social change before they can understand the deep spiritual struggle which is manifested in the problem of change.

We believe that experience gained in the course of this study has shown this approach to be the most fruitful one. Through a study of concrete situations we have become aware of some of the pressing theological problems created by rapid social change, and we may venture a brief provisional statement of some of these. As we have seen it, there are three groups of theological-ethical questions which emerge:

There are first the issues arising from changing cultural values and the disintegration of old forms of community life. In many areas there has been a complete revolution in the ethical standards on which societies have been based. The old traditions and customs are breaking down. There is a danger that no new social standards will replace the old, or that the new "values" will be dictated by economic or social necessity. The task of the Church is to consider how it can help its members to think through the question of what new social norms should guide their lives, and to help their societies discover the values which should underlie social, political and economic policy. In fulfilling this task churches and missions must raise many questions which pose specific theological issues.

What should be the attitude of the Christian in relation to the breakdown of old communal religious structures? What can the churches do to

build up an "ethos" compatible with modern society? What can the Church do to help define new forms of community? Are there sound Christian reasons for attempting to preserve the old ways of life and to hold back the waves of modernity? These are all theological questions because answers to them involve an appeal to Christian ethical criteria and an interpretation of the Christian faith in relation to the basic attitudes which should pertain in societies undergoing change.

Secondly, there is a group of theological issues associated with the critique of new forms of political and economic life. Today through programmes of economic aid and technical assistance the West offers to other countries its technology, its concept of a democratic welfare society and of social security, its standards of medical care, its understanding of the rights of the individual in relation to the family and to other social groups, and many other social ideas and structures. Which of these offerings should be accepted and to what extent must they be adapted? What hidden "values" do they bring and what is their ethical impact in these different social situations? There is often a tendency in areas of rapid social change to accept or reject too quickly and uncritically what is offered from the West. This may be due to the lack of soundly conceived theological-ethical criteria by which people can be helped to decide which of these western techniques and institutions will really help to advance human welfare in the new situation and which will not. Such criteria are necessary if people in the West as well as those in Asia, Africa, and Latin America are to respond creatively to the secularism produced by rapid industrialization and urbanization, to the idea of the secular state, to the new spirit of materialism which is associated with the standards of wealth and income imported from the West. We expect our study to set forth new ideas on these questions.

A third group of theological issues arises from the cooperation of Christians and non-Christians in the areas of rapid social change. Perhaps the most important problem for the churches in these areas is how to determine their role in relation to the new nation state and to show how they will participate constructively in the development of economic and social policy for the entire community. However, where Christians are a small minority and where the state is dominated by a particular religion or religious ideology many difficulties arise. There are basic theological issues which must be explored before these difficulties can be surmounted. As a result of our work we see the need particularly for more study of the attitudes of non-Christians on social questions and of how the Christian idea of social justice can be interpreted to non-Christians.

Finally, and in addition to these three groups of pressing theological issues, our study has raised a fundamental question related to methodology. How are the churches to make use of technical information on social questions, and to cooperate with social scientists in investigating social problems? What is the justification for the Church carrying on a study of rapid social change? Or as the question has often been stated: What is the purpose of a rapid social change study by the World Council and how does it differ from a United Nations study of the same social problems? Behind this question, frequently raised in

the early days of the study, lurked the fear that our work would be only a feeble imitation and unnecessary duplication of the work of secular organizations better equipped than the World Council to make an analysis of the enormously complicated problems of rapid social change. Possibly there was also a concern that the World Council would be so anxious to set forth specifically "Christian judgments" and "Christian solutions" on these social questions that it would overlook the importance of technical knowledge and bring the church into conflict with scientific findings.

This issue has been most persistently raised in those areas where the study has brought theologians and social scientists together for the first time, especially in areas where social science has come to mean emancipation from religious obscurantism and bias in social analysis. There are two misleading positions which may be taken by the Christian who is a social scientist: he may be eager to show that he is a "pure" scientist untouched by religious bias, or he may desire to emphasize the distinctive insights and contributions of the Christian approach as against a purely technical understanding. For example, it is reported from India that in several study conferences there was, on the one hand, a demand for less attention to technical problems and for a clarification of the "Christian responsibility in politics, economics, and society", and a statement of "Christian moral principles for these areas of life"; on the other hand, there were social scientists who argued strongly that "it was the common weakness of Christian social thought and action to rush too quickly to search for moral principles", and thus to arrive at conclusions based on inadequate information.

How are these two demands to be reconciled? And how is the Church to define its role in the conduct of social studies of this kind? Many have pointed to the need for a clearer understanding of the functions of and the relationship between theology and the social sciences where they are engaged in a cooperative programme. Without attempting to suggest a definite solution, we may indicate briefly the assumptions on which this ecumenical study has proceeded:

First, Christians cannot avoid technical study of social issues. In the rapid social change study we have made constant use of the technical information provided by the many scientific agencies working in this field, and have also engaged expert consultants to help us make the best use of this information. Where the necessary technical data has not been available, we have recruited trained technicians to help us to secure it.

Second, Christians must be concerned to know how social change affects the lives of people, and here the Church may have a decisive advantage in conducting study of social questions. For a social scientist, especially one in the employ of a political body like the United Nations, to draw value judgments from his analysis of a social situation is "unscientific"; and it may also be "unpolitic". However, the Church must go beyond the limitations laid upon both the social scientist and the political body. It has a view of the nature of man by which it can interpret technical information and analyze social situations from the standpoint of their effect on human welfare and dignity. The task for the Church is to understand the limits of its "theological/meta-sociological assertions

concerning the nature of man" in relation to empirical analysis. This cannot always proceed, but must often accompany and frequently follow, and be corrected by technical analysis.

Third, the Christian must maintain pressure upon society to find new solutions to specific social and political problems, yet he is conscious of the moral limitations inherent in economic and political affairs. Very frequently the social scientist is not aware of such limitations and accepts every form of social change as good. The Christian may need to say "no", or "not yet" to some forms of social change.

It is relatively easy thus to describe the fundamental elements in the methodology of Christian study of social questions. But it is often hard to maintain the dialectic between technical competence and ethical insight which is involved. As has been pointed out by one writer, "there is no easy bridge from the kind of insights afforded by Christian meta-sociology to the facts of everyday life". The Church would be unfaithful to its calling if it did not judge the importance of the facts discovered by the social sciences according to its theological criteria. But it must not fall a victim of the confusion, often evident in Christian circles, when theological assertions are substituted for scientific analysis. Through our study we have been able to see in new ways some of the problems of making a responsible and expert Christian analysis of the human situation.

III

The major practical problem in carrying on a study of this kind over such a wide range of issues and situations has been to outline topics for study which would have local relevance in the majority of the situations and would still have meaning for the churches in their ecumenical encounter around the world. The four topics selected for the study by the Working Committee (Responsible Citizenship, Rural and Village Life, Industrialization and Urbanization and The Impact of the West) were an attempt to provide such a framework.

In most of the areas involved in the study it has been possible to adapt these issues very readily to the requirements of the local situation. And this has enabled us to maintain cohesion in the study and also to promote a constant interchange between the regional and the international programmes which has been one of the stimulating aspects of this enquiry.

In one area, Japan, the themes of the study did not hold. Since it is one of the heavily industrialized areas of Asia, and has been experiencing for some years the problems especially of industrialization and urbanization, a quite new definition of the issues had to be worked out.

Furthermore, in the course of the study other issues have been emphasized which were only mentioned briefly in the two official statements outlining the purpose of the project. Five of these should be mentioned: the changing role of women, the changing pattern of the family, race and ethnic tensions, the problem of rapid population growth, and the problem of land reform in Africa. Some of these actually have been very much emphasized in particular areas and the question has arisen whether they should be given a more direct status in the final stages of

the study, or in any follow-up programme that the World Council may undertake.

The changing role of women and the changing pattern of family life is one of the most important of these issues. Although it was not made one of the original categories of the study, it was recognized to be germane to them all. Accordingly, it has come to be included as topic for study by groups in several areas, particularly in India. In cooperation with the Department on the Cooperation of Men and Women in Church and Society we have sought to give more adequate attention to these problems also at the international level of the study. It is clear however that this topic deserved a more direct place in the structure of the study and any future World Council programme on rapid social change should work out, in cooperation with the Department of Men and Women, and the Home and Family Life Movement of the IMC, a more substantial treatment of this topic.

The problem of rapid population growth is another issue which has demanded a greater role in the study than was originally anticipated. Up to the present it has not been neglected but neither has it received the attention that it deserves. Several papers have been circulated on the problems of over-population and in Japan it has been selected as one of the key issues in the study. The C.C.I.A. staff and the Division of Interchurch Aid have also been giving attention to this subject in relation to their programmes.

The subject of Racial and Ethnic Tensions has also been an important issue for several of our projects particularly in Africa, but also in Asia. In an area like Northern Rhodesia and the Copperbelt it is crucial in relation to all other aspects of rapid social change.

We have also benefited from the counsel of Dr. Oscar Lee whose visits, especially to Kenya and Northern Rhodesia, in preparation for the projected World Council study on Racial&Ethnic Tensions, have greatly contributed to the rapid social change programme.

The issue of land reform in Africa was highlighted in a special resolution for a study of this subject voted by the All-Africa Church Conference in Ibadan, Nigeria, January, 1958. At this point we can only report that the Working Committee has still to consider this important request from the churches of Africa.

IV

It is not easy to promote an ecumenical study. It sounds bookish, academic, and "egg-heady". Churches and Christian groups concerned with the problems of rapid social change want action. An ecumenical study of rapid social change does not immediately arouse enthusiasm. It is only as Christians discover that their customary categories and principles of action no longer bring results that they begin to see the need for study. And when they realize that ecumenical study involves their own participation there comes a new appreciation of a much abused term. Once engaged in this type of study Christian groups begin to see the unity between study and action and even to see that the right kind of study can be a form of action.

Even the methods and concepts of ecumenical study are subject to the laws of change and one of the features of the present study is the opportunity that it has provided to experiment with new forms and methods. We have made much use of carefully planned visits by staff, and special consultants to work with local groups. In the process we have discovered that ecumenical study can be effectively centralized and localized. This has helped the churches to see that ecumenical study is in fact a means by which the World Council seeks to serve the churches and also a means by which the churches can serve each other. This is important not only to our member churches but to many churches for whom this is the first contact with the ecumenical movement. And it also means much to laymen who find that in ecumenical study they can make a contribution to the life of the Church.

Ecumenical study on social questions, thinking together in unity about the Christian witness in society, has become through this programme more closely related to the specifically evangelistic task of the Church. In fact, in areas of rapid social change, we see especially clearly how creative thought and action on social issues is closely related to evangelism and is even a form of it.

This may come as a shock to those who have been reared on the old conception of an inevitable conflict, or at least a rivalry, between evangelism and the Christian's concern for social problems. To them the rapid social change study appeared at first as a new threat to faithful evangelism. But it has become apparent in the course of the study that there is a very close link between faithful evangelism and the concern for the welfare of people in situations of great social upheaval. "How is the Church to show forth the love of Christ to those around it, to non-Christians as well as to its own members?" For the answer to this question lies the relationship between evangelism and the concern for social justice.

Submitted by

Paul Abrecht
Executive Secretary
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Geneva, Switzerland
August 1st, 1958.

Appendix I

Report of the Working Committee of the Department on Church and Society to the Central Committee

on the Study of :

"The Common Christian Responsibility towards Areas of Rapid Social Change".

(Nyborg Strand, Denmark, August 17th, 1958)

I. Introduction

Three years ago, when this study began, we had many fears and doubts about it. Were we starting something beyond our capabilities? Would the churches have any interest in it? Were the resources, human and financial, available? Above all, was this the point at which God was asking His Church to act?

Today, we are clear that these questions are not to be answered negatively. We can see that this study has been welcomed in churches throughout the world, often in places where a response to the initiative of the World Council might have been least expected. It has led to multifarious activities in different churches, many of which are recorded in the staff report. It has led to further requests for help in promoting still greater activities. It has challenged churches throughout the world in many different ways. It has uncovered unexpected resources in the churches. And, to answer the last question, though we are aware of many failures, incoherencies and partial results, we are clear that one of the points at which God is acting in His Church is where Christians become alive to the social changes of our time.

The changes that are taking place in the areas of rapid social change in Asia, Africa and Latin America are far and away the most important events in the world today. Peoples undisturbed for centuries are on the move. As a result of the world-wide impact of the West, social, political, and economic changes are taking place at an extremely rapid rate. The West has also known, and knows, something of these changes; they are common to humanity as a whole, and are a common concern of all men. Their effects on persons bring them directly before the Churches.

We do not believe that this is on the periphery of the Church's concern. Where Christians become more sensitive to what is happening in society, then the life of Christ in the Church becomes manifest to men. The activities recorded in the staff report show how churches throughout the world are renewing

themselves, becoming more aware of the activity of Jesus Christ in the world, and passing on that awareness to others. Where Christians awake to the human impact of city life and industry, where in politics they learn to show forth their Christian witness from day to day, and where men learn to see the hand of God in the midst of the unceasing changes that disturb almost every society in the world, there we find action central to the mission of the Church and an essential part of the Church's evangelism.

Because it is a central part of the Church's concern, this study has involved the cooperative work of theologians, social scientists, and men and women with practical experiences in many different spheres of life. We believe that this continuous dialogue has been of immense value. It has not produced any finished set of theological or sociological principles, though we look forward to the two books by Dr. E. de Vries and Mr. P. Abrecht, mentioned in the staff report. We expect this dialogue to continue, as Christians grapple with the complex and tragic world in which we live, and many of its fruits are already visible.

Because this study branches out into all spheres of the Church's life, it involves almost every concern of the World Council of Churches. It is intimately connected with the changing role of women, the aspirations and frustrations of youth, changing family patterns, and rapid population growth. It involves many departments of the World Council, and we look forward to them doing much together as they already have done.

We must here record our gratitude to the staff of the Department of Church and Society for what is to us the astonishing record achieved with such minute resources. Three years ago it seemed impossible. Today it is being done.

II. Progress Report 1955-1958

We call the attention of the Central Committee to the Progress Report prepared by the staff which gives detailed information on the studies undertaken at the national and regional level in Africa, Asia and Latin America. The Working Committee of the Department on Church and Society has examined this report carefully, and has made some suggestions for textual revision. This report indicates very clearly the salient features in the development of the programme. The four major themes which were outlined at Davos in 1955, for the three years study have provided the framework for the programme in these areas. These topics were:

Responsible Citizenship
Rural and Village Life
Industrialization and Urbanization
Impact of the West

The study of these issues has naturally proceeded in different areas with different emphases both in the selection of specific problems and in the choice of methods of studying them. The results have therefore inevitably reflected this varying emphasis.

Major study projects have been organized in twelve countries, as follows: Brazil, Cameroons, Egypt, Ghana, India, Indonesia, Japan, Kenya, Lebanon, Liberia, Northern Rhodesia, and the Union of South Africa; in addition smaller projects have been undertaken in several other countries of Asia and Latin America. (1)

In addition, the churches of many countries in the West, (Europe, USA, Australia and New Zealand) have organized study programmes on the issues of rapid social change. (2)

To coordinate the programme in the different countries and to secure the exchanges of information and ideas on the issues of rapid social change, several regional meetings have been held. A regional consultation on The Social Goals of the New Asia was held at Siantur (Sumatra), Indonesia, in March 1957 (3). The All-Africa Church Conference at Ibadan in January 1958 provided an opportunity for regional consultation between leaders of the national study projects in Africa (4). And in Europe there has just been held a consultation at Odense, Denmark, on the Specific European Responsibilities in Relation to Asia and Africa. (5)

The staff has made use of new methods of ecumenical study in developing this far-reaching programme. Research consultants, sociological surveys in Ghana and Japan, writing teams in India, economic research in Kenya, in addition to staff visits, study conferences, consultations, and working parties on particular topics, all these have formed part of the means used in executing this study.

Many difficulties and problems have been encountered in carrying forward the study programme and in applying it to so many different situations. Often these problems have been mainly at the level of communication and of understanding the fundamental purpose of ecumenical study. But there have also been problems of methodology which throw new light on the significance of ecumenical study in bringing together theologians, social scientists, government officials, industrial experts, and other laymen in the study of social questions. We call attention especially to the Conclusions of the staff report where some of these problems of implementing the study are discussed. (6)

The Working Committee gave special attention to a number of new and important theological issues arising in the study. It agreed that this topic needed further discussion involving theologians and social scientists and hoped that this might form a special part of next year's work.

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(1) Progress Report. Parts II, III, IV and V, pp. 13 - 58
(2) " " Part VI, pp. 59 - 66
(3) " " p. 14
(4) " " p. 38
(5) The Report of the Consultation will be published about October 1.
(6) Progress Report, Part VII, pp. 67 - 74

III. Programme for 1958-1960

The Working Committee also noted the plans being made to complete these programmes and to draw out the implications of the study for the life and witness of the churches and missions in these areas.

In some countries these programmes have lead to the formation of more or less permanent organizations for the study of social questions supported by churches, Christian colleges and theological seminaries. This is a development which we heartily welcome.

One of the interesting and significant aspects of the study is the way in which it is leading to action by the churches. In Ghana it is proposed to form a Citizenship Committee to encourage recognition of the responsibilities of Christian citizenship. In the Copperbelt of Northern Rhodesia a lay training center is being developed. In South India a Christian Project for economic development and technical assistance in South Indian villages has been launched. These are a few examples of the practical results.

1) National

The Committee was glad to note also that new studies are continually being launched by churches and national Christian councils in countries not previously included in the programme. Such extension, stimulated by the interest aroused in the studies already undertaken, shows that this programme is meeting a real need. The Working Committee has encouraged the staff to give all possible support to the extension of the study in so far as this does not prejudice the conclusion of the programme to which it has been previously committed.

2) Regional

In reviewing the programme in Africa the Committee made suggestions to the staff for strengthening the work in specific countries and also recommended that top priority be given to the organization of an All-Africa Conference on Rapid Social Change in the period 1960-61. The Committee also considered the resolution passed at the All-Africa Church Conference in Ibadan which has drawn attention to the problems of land distribution and to the evil effects of some of its aspects, especially as a barrier to the achievement of racial peace in various countries of Africa. (Progress Report, p. 38). The Committee hopes that the World Council will be able to consider sympathetically the desire expressed at the Conference for an investigation of the land question to enable the churches of Africa to reach some common mind with knowledge, wisdom and Christian charity.

It was reported from Asia that the Interim Committee of the East Asia Christian Conference meeting in July 1958 has offered to incorporate the discussion of specific Asian problems of social change and emerging nationhood, into the programme of the First Assembly of the EACC which is to meet in Singapore in May 1959. This provides an opportunity for Asian churches to discuss together the implications of the study for their life and mission. The Committee believes that this will give further stimulus to the study in Asia and provide the occasion for drawing together the results of the present national studies.

In the Middle East a regional study conference is planned for May 1959 in the Lebanon.

In Latin America a regional study conference on social questions is planned in relation to the Second All-Latin America Conference of Evangelical Churches which will be held in July 1960 in Rio de Janeiro.

As noted in the Progress Report churches in a number of western countries have been engaged in study of the impact of the West on the areas of rapid social change. This has led them to a new understanding of their own changing cultures and the need for developing new patterns of relationships with the under-developed countries, in the area of missions, technical assistance and international relationships. Following the recent consultation of European churches on The Specific European Responsibilities in Relation to Asia and Africa, it is expected that the churches of the West will become more conscious of the need for further study of the role of the West in furthering social and economic development in these countries.

A proposal for studying the Christian response to social change in the West itself has been considered by the committee. In view of the significance for the developed and under-developed countries, it recommends calling a consultation in 1960 on the Impact of Social Change in the Western World.

3) International

The Committee studied plans for the International Conference on Rapid Social Change to be held in July 1959, and it was agreed that this conference should "center its attention on the Christian response to the ethical dilemmas and challenges which are contained within the widespread processes of rapid social change." A committee has been appointed by the officers of the Working Committee to prepare for this Conference. An invitation has been received from the Greek Orthodox Church to hold this International Conference in Greece.

Plans for writing two volumes summing up the results of the study at the world level are being completed. The two volumes will deal with the Human Problems of Rapid Social Change and The Challenge of Rapid Social Change to the Churches.

To complete the study according to the plans outlined above additional funds will be necessary. The Working Committee notes with gratitude that since its meeting at Herrenalb in 1956, special grants have been received for work in Africa. It also notes that according to the statement of finances outlined on page 8 of the Progress Report, practically all the direct financial contributions for the study have come from the United States and the United Kingdom and that important indirect contributions have been made by the churches in the areas of rapid social change. The Committee calls upon Christian groups and individuals in Europe and elsewhere to examine seriously the possibility of their giving financial support to the study in the coming two-year period.

IV. Conclusion

The achievements of this study and its promise justify our belief that it has a continuous existence as an essential part of the World Council's work not only for the churches, but through the churches for the world community.

It has renewed the Church's understanding of the essential link between evangelism and social action. Bringing Christ to men finds expression in meeting the challenges confronting men and women in rapidly changing societies.

One happy result has been to redress the balance between those who "give" and those who "receive". There is a new and richer understanding of gifts. Those who came to teach have stayed to learn and those who learned have become teachers.

We know from reports and from the personal experiences of many of us, how such study is affecting the life and outlook of individual Christians. The understanding of social change leads to a humility before this new knowledge and a challenge to take action. This may be in relation to a specific social evil, or in a new attention towards Christian responsibility in daily work and community life. In both cases it is bringing a new vitality to meeting the demands of Christian solidarity.

We are convinced that one of the most significant results is the urge to translate an informed concern into practical projects. The reports from all areas show the variety of ways in which this is already happening. It has become increasingly clear that the Rapid Social Change study which rightly claims to be also a form of action cannot be the only response to all the challenges disclosed by the study. As soon as possible, ways and means must be devised for concerted action to meet these challenges. This continues the historic tradition of the Church in pioneering, in confronting change and not merely following after it.

We are confident therefore that this work has continuing life. Each aspect leads on to another, and involves the needs, the hopes and the cooperation of more and more people. It poses new problems and asks for fresh ways of meeting them -- and all are within the total responsibility and concern of the Christian churches and the ecumenical movement. Often this concern is one shared actively by other national and world agencies, not least the United Nations itself with its Specialized Agencies, with whom the churches can work together.

We look forward to substantial results by 1960, but we cannot regard this as the end of a project. It is the beginning of something much greater.

APPENDIX II

MEMBERS OF THE WORKING COMMITTEE AND CONSULTANTS FOR THE RSC STUDY

Committee Members

Prof. Egbert de Vries, Chairman. Director of the Institute of Social Studies, The Hague. Dutch Reformed Church.

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Prof. P. Bratsiotis. Rector, University of Athens. Church of Greece.

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(This list includes those who have served as consultants on the RSC study to the Working Committee of the Department on Church and Society and in this capacity have attended one or more Working Committee meetings.)

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Prof. Masao Takenaka. Professor of Christian Social Ethics, Doshisha University. United Church of Christ in Japan (Kyodan).

Mr. Richard Taylor. Missionary Educator, North India. The Methodist Church.

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Dr. G. Vicedom. Professor of Missions, Augustana Theological School, Neuendettelsau. Evangelical Lutheran Church of Germany.

Canon Max Warren. General Secretary, Church Missionary Society, London. Church of England.

Mr. Geoffrey Wilson. Formerly First Secretary, Colombo Plan. Religious Society of Friends.

APPENDIX III

LIST OF PROJECT PAPERS FOR THE RSC STUDY.

No. 1 The Characteristics of Urban Centers in the East, by Dr. J.H.A.Logemann. April, 1956. 12 pp.

No. 2 India's Quest for Democracy, by P.D.Devanandan, M.M.Thomas and others. April, 1956. 14 pp.

No. 3 Europe and the Underdeveloped Countries, by André Philip. May, 1956. 14 pp.

No. 4 Notes on Problems of Urbanization and Industrialization in Indonesia, by Dr. H. Baas. May, 1956. 20 pp.

No. 5 Formation of Modern Japan and Christianity, by Prof. Mikio Sumiya. July, 1956. 11 pp.

No. 6 The Peoples of Asia and Their Encounter with Technical Civilization, by Prof. D. Gerhard Rosenkranz. August, 1956. 16 pp.

No. 7 Report on a Social Survey of Sekondi-Takoradi, by Prof. K.A.Busia, M.A., D.Phil.(Oxon.). September, 1956. 16 pp.

No. 8 The Pattern of Rural Community Development in India, by M.M.Thomas. January, 1957. 19 pp.

No. 9 The International Class Struggle, by Reinhold Niebuhr. June, 1957. 9 pp.

Special Issue Ethical Problems of Economic Aid and Technical Assistance, by Dr. Robert S. Bilheimer. June, 1957. 20 pp. (printed).

No. 10 Africa in Transition - A Social Anthropological Observation, by Prof. K.A.Busia, M.A., D.Phil.(Oxon.). September, 1957. 20 pp.

No. 11 The West and Areas of Rapid Social Change, by Theodor Steltzer. October, 1957. 13 pp.

No. 12 Social Change in an Asian Community, by Empiricus. October, 1957. 12 pp.

No. 13 Rapid Social Change in Argentina, Chile, Uruguay: Report on the Findings of the River Plate Study Conference at Montevideo, Uruguay in June, 1957. January, 1958. 32 pp.

No. 14 Social Implications of Industrialization and Urbanization in Africa South of the Sahara: A Summary of the UNESCO Volume. January, 1958. 22 pp.

No. 15 Two Papers on the Sociological Factor in Areas of Rapid Social Change. May, 1958. 14 pp.
I. The Sociological Conditions of Economic Development, by Georges Balandier,
II. The Sociology of Rising Nations, by Dr. J. Obreski.

No. 16 Western Economic Enterprise in Southeast Asia, by John Healey. June, 1958. 11 pp.

No. 17 The Development of Belgian Africa in Relation to the European Common Market, by Prof. A.A.J.van Bilsen. July, 1958. 11 pp.

No. 18 The Family in Contemporary Society: Report for the Lambeth Conference of a Group Convened by the Archbishop of Canterbury. August, 1958. 24 pp.

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